THE

# BRITISH CRITIC,

## For SEPTEMBER, 1808.

Ne pudeat quæ neſcieris te velle doceri,
Scire aliquid laus eſt, pudor eſt nil diſcere velle.
CATO, DIST.

Knowledge ſtill ſeek, nor idly proud neglect,
'Tis good to have, 'tis ſhameful to reject.

ART. I. *A Hiſtory of the early Part of the Reign of James the Second. With an introductory Chapter by the Right Hon. Charles James Fox, to which is added an Appendix.* 4to. 1l. 16s. Miller and Savage. 1808.

THE number of years during which this work has been expected; the eminent ſtation of the writer, almoſt from his youth the parliamentary leader of a conſiderable party in the ſtate, whom his perſonal qualities attached ſingularly to him; at times high in the direction of it's councils, and the prime mover of ſome meaſures producing the moſt important conſequences; his reputation for diſtinguiſhed ability diſſeminated all over Europe; this combination of circumſtances, concentrating an univerſal and ſtrong intereſt and attention to this hiſtory, calls upon us for particular care in the account we are to give of it; feeling it to be no common cauſe or perſon on which, at this inſtant, our literary duty calls us to ſit in judgment.

The motives of Mr. Fox for undertaking this work are evident from the whole tenor of it: he appears to have been fully impreſſed with the conviction, that after the middle of the laſt century a number of writers had ariſen, the elegance of whoſe works, and their appearance of profundity, brought them and their opinions into a popular eſtimation which they little deſerved. Theſe he held to have employed their ſtrength and weight, in no very latent attempt to degrade the principles acted upon by the true friends of liberty, during the whole arduous ſtruggle from the Reſtoration to the final eſtabliſhment of the conſtitution in 1688: and to aſperſe the great actors, who appeared on that ſide, in this celebrated and final conflict of the monarchical and democratic powers, interwoven in the conſtitution. To provide an antidote for the ſuppoſed poiſon, thus inſidiouſly and, he thought, too ſucceſsfully diſſeminated among us, was the firſt object of Mr. Fox in this hiſtory; and he had a ſecond, if he had lived to carry his work to a concluſion: to reſtore to the principles of thoſe times, what he thought the due luſtre in which they ought to appear; and to thoſe illuſtrious agents, that purity of fame, that reverence of poſterity to their unmixed and unadulterated merits, to which their titles (ſome miſerable exceptions thrown aſide) were ſo eminently juſt.

Before we proceed to the body of the work, ſome extracts of letters of Mr. Fox and his correſpondents relating to James the 2ds papers, formerly depoſited in the Scotch College at Paris, but now periſhed, muſt be conſidered. In the liſt of thoſe papers which Mr. Fox has given, there are two great omiſſions: the one of a box or caſket of moſt ſecret papers, which by the direction of James was not to be opened until the expiration of a century after the time of its being depoſited *. The ſecond, a copy of a plan for his future government of theſe kingdoms, and his intended diviſion of miniſterial offices, in caſe he ſhould be reſtored, between the members of the Eſtabliſhment, thoſe of the church of Rome, and the diſſenters. This we recollect to have been authenticated by the ſignature of his Queen: it was alſo to ſerve for inſtructions to his ſon after his deceaſe. An analyſis of this paper, which we made about the year 1777; will be

* Information received by the writer of this article at the college about 1777.

made

made conſiderable uſe of in our account of the work before us *.

The loſs of theſe original papers is an object of great regret, and its hiſtory, of intereſting curioſity to this country. The commencement of what is here given by Dr. Cameron is erroneous; and the error ſuch that juſtice requires it to be corrected. He ſtates that "Lord Gower before he left Paris, wrote to Principal Gordon offering to take the charge of thoſe papers, and depoſit them ſafely in this country: that what anſwer was returned was unknown to him, Dr. C. but that nothing was done." This ſtatement obſcurely taxes the Principal with neglecting, if not refuſing to make uſe of the beſt poſſible opportunity for their preſervation. Dr. Gordon's account, which we received perſonally from himſelf, differs widely from this repreſentation. He ſtated that his object had been, to have them depoſited in the Royal library here, or in the Britiſh Muſeum; that the propoſition for their being brought over by Lord Gower came from him to his lordſhip; and that no definitive anſwer was obtained to it. It is to be conjectured that the ambaſſador might entertain ſome doubts, whether in ſuch an act he ſhould not be exceeding the privileges of his office; and that, before his determination, ſudden incidents might compel his return to England †.

We now come to the work itſelf. In ſuch a conteſted period, a writer profeſſing to bring forward a new view of the outline of its hiſtory, muſt preſent us with various points for hiſtorical criticiſm, of which a very few can be noticed in a work like this; but when ſuch a writer gives an account different from every one who has preceded him, of the primary objects which the greateſt agents in the tranſactions

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* But the Stuart papers are not the only valuable hiſtorical documents depoſited in the college, which probably periſhed in the times of the French revolution. At the breaking out of the diſturbances which attended the reformation in Scotland, Cardinal Beaton alſo ſent thither about 20 volumes in folio of MS Scotch ſtate papers, as a place of ſecurity. There was alſo a thin folio of letters in the hand of the unfortunate Mary of Scotland, the firſt of which was on the reſtoration of the Lenoxes, at the interceſſion of Elizabeth.

† The truth is, we believe, that Lord G. conſented to take the *papers*; but that the Principal declined ſending them, without the Pictures, and other things, which could not ſo eaſily, nor ſo properly, have been taken.

purſued, or of the maſter motives by which they were actuated, ſuch new repreſentations preſs upon us imperatively for examination. A novel opinion of this kind here brought forward, appears to be the great object of Mr. Fox throughout his work: he conſiders it as a diſcovery peculiarly his own; and it therefore has a claim to our attention. To what we ſhall obſerve upon this, we only purpoſe to add one or two brief remarks on ſome other particulars which he has laid down.

The ſyſtem which he aſſumes, to account for the whole conduct of James, is, that his firſt and paramount object was to eſtabliſh a ſyſtem of abſolute power here *, and to aſſimilate the conſtitution of England to that of France. To prove this he refers to the papers of Barillon: and contends that this was the real mainſpring of all his actions at his acceſſion; that his attachment to Romaniſm and his deſire to eſtabliſh it, were far inferior in degree to the former motive: which, he aſſerts, is evidently ſhown by his diſplaying no deſire to obtain for it, any thing more than a complete toleration.

On this argument, deduced from the limitation of James's declared purpoſes to the toleration, we obſerve, that it has every appearance of fair and good reaſoning: but it will be afterwards ſhown, from a fact of the greateſt ſingularity, that the concluſion is abſolutely erroneous †, and on the authority of James himſelf.

With reſpect to this firſt and paramount object, aſcribed by Mr. Fox to King James, and for the attainment of which he ſolicited the aid of Louis, which he alledges to be proved by the papers of Barillon, and particularly by his letter dated Feb. 19, 1685, that letter we muſt obſerve contains no ſuch application, nor the avowal of any object of ſuch extent, as the total annihilation of the conſtitution; nor is any veſtige of it to be found in any other part of thoſe papers.

The aſſiſtance indeed of the French monarch was requeſted in a ſuppoſed caſe, which James entertained ſtrong apprehenſions would take place, but which actually did not. That is, that the Parliament which was to meet in May, might refuſe to him the revennes granted to his brother for life, in which caſe his reſolution was to diſſolve it; to continue the collection of his brother's revenue, and to ſupport himſelf without the aid of that aſſembly; that is, to aſſume a power unconſtitutional and arbitrary.

But the great and primary object of James was not that the pretext ſhould occur for him to aſſume this power: it

* Hiſt. p. 78. † See pages 5 and 8.

was

was rather to be ſpared what he would have called the *neceſſity* of ſuch a meaſure, by the grant of the continuation of his brother's revenue to him, which was very cordially paſſed.

What the great and leading object of James at his acceſſion was, according to theſe papers, is a matter of fact. To pretend to determine it, from ſome lax or even cenſurably general principles, laid down by his agents in treating with the French miniſter, or to ſay that the object extended to their extreme conſequences, is a miſerable paralogiſm. The royal power appears to have attained great ſtrength and vigour, and the royal influence in the two houſes great weight, at the end of the firſt ſeſſion of James's parliament. Still the monarchy at that time was not rendered abſolute, nor the conſtitution aſſimilated to that of France: and if the application of James and the engagements of Louis extended to raiſe the royal power to that eminence and no further, the object of any ſecret treaty or agreement which might exiſt, did not go to the making of the monarchy deſpotic. There were many degrees by which the royal power, high as it was then carried, fell beneath a plenary and unlimited ſovereignty.

But James, at the end of that ſeſſion, was in full poſſeſſion of all the power he had applied to Louis to aid him to acquire, and to which he had acceded: for Louis writing to Barillon on the 15th June, 1685, with reſpect to the royal power acquired at the time, ſays; "one may affirm that no king of England has been able to exert more authority in parliament than this prince at preſent enjoys: and there is nothing he may not promiſe himſelf for the confirmation of it." It is evident therefore, that there was no article concluded on between the two ſovereigns or their miniſters at the acceſſion of James, to raiſe the royal authority in England in civil matters above the elevation it had acquired at the breaking up of the firſt ſeſſion of his parliament. Much leſs is it true that James had applied for, and Louis XIV. promiſed him, his aid to reduce this kingdom to an abſolute monarchy, which Mr. Fox ſays is demonſtrated in the papers of Barillon: a point which, after more than one or two careful examinations of the whole of them, *we utterly deny*. At his acceſſion, ſo far from the aſſimilation of this country with that of France, or the eſtabliſhment of any other abſolute form of power, being his great leading object, we ſee not in the authorities appealed to that either of them was his object at all. Whether it became ſo afterward, nothing in this work requires us to conſider.

Moſt of our hiſtorians have ſtated a different mainſpring of the actions of James. His great and primary object has by them been repreſented to have been, the general eſtabliſhment of the faith of the Roman church in theſe kingdoms. But Mr. Fox contends, on the evidence of his papers alſo, that he purſued this object with a zeal leſs ardent than that which actuated him in his plan to eſtabliſh here an abſolute monarchy: and that he diſplayed no deſire to obtain for the members of that church any thing more than a complete toleration.

This is not without a ſemblance of being founded on the general tenor of the papers of Barillon; but it will be preſently ſhown, and on the authority of James himſelf, that his overweening confidence in the infallibility of the reaſons producing his own religious conviction, led him into the moſt ſingular of errors: that of ſuppoſing that the admiſſion of a toleration, muſt of neceſſity be ultimately followed by the converſion of the whole body of the people to Romaniſm. Old age diminiſhed not in him the force of this error; and he bequeathed it as a moſt uſeful truth to that ſon, who he hoped would one day become his ſucceſſor.

Carrying this in our recollection, that he regarded the eſtabliſhment of the toleration of Romaniſm, as the virtual eſtabliſhment of the whole ſyſtem; we ſhall underſtand what we find him ſaying in the French diſpatches, of his determination at every hazard to eſtabliſh a toleration here. With this premiſed, we ſhall ſee, and on the cleareſt evidence of Mr. Fox's own authority Barillon, what was his great firſt object, the mainſpring of his acts. Two citations from that miniſter will be enough to point out this. In his letter of the 19th of February, evidently regarded by Mr. Fox as the moſt important of the whole collection on this queſtion, where James is ſtated to have made application for the ſupport of Louis the XIVth, in his internal government, the very firſt particular of that application inſtanced by Barillon, is in the following words;

"He (James) told me that without his (Louis's) protection and ſupport, he could not undertake any thing that he had planned in favour of the Romaniſts; *that he knew very well that he never could be in ſecurity until liberty of conſcience was intirely eſtabliſhed for them in England;* to effect which he would ſedulouſly apply all his exertions, the moment he diſcerned a poſſibility of ſucceſs."

On a ſtrong ſentence in this citation we ſhall note; that it may admit ſome doubt, whether a king can be ſeated with perfect ſecurity on his throne, whoſe religion is ſo execrated by

by his ſubjects, that they will not ſuffer the free exerciſe of it by any other individual; and with ſome conception like this impreſſed upon his mind, little doubt can be made that the words of James correſponded with his real opinion. Now when a ſovereign, who ſhall be admitted to have formed a reſolution, when occaſion preſents itſelf, of illegally concentrating every power of the conſtitution in himſelf, ſhall find on his acceſſion to a throne, that the very continuance of his poſſeſſion is inſecure; what will be the great object of his firſt meaſures to obtain? will it not be that which he holds to be neceſſary to ſecure himſelf upon the throne? or will he firſt endeavour to render the powers of his crown unlimited? He will without doubt poſtpone the ſecond meaſure, until he has ſucceeded in the firſt. Barillon's letter therefore clearly ſhows, that his firſt and great object muſt have been the obtaining the toleration; which alſo he eſteemed to be ultimately the ſame as the change of the national religion to that of Rome.

Such was James's primary object at his acceſſion, and ſuch it continued during the whole period to which theſe extracts from Barillon extend. We tranſcribe one of the laſt particular declarations contained in them to ſhow this. He writes in theſe words to Louis XIVth, in his letter of the 16th of July, 1685.

"I think myſelf well aſſured, that he has formed a regular plan for the eſtabliſhment of the Romiſh religion, which will be neither interrupted nor retarded, unleſs he be abſolutely unable to ſurmount the obſtacles he ſhall meet, and that he will apply himſelf every day to effect his purpoſe; in this he ſees that he can expect aid from your Majeſty only."

It appears therefore that the intereſt of the Roman church in this kingdom was the firſt object at his acceſſion, and the firſt for which he then applied to Barillon to obtain his ſovereign's ſupport: and the cenſure of Mr. Fox on thoſe hiſtorians who have ſo conſidered it, grounded as he aſſerts on theſe papers, is actually refuted by the papers.

Willing to give to his ſecond great hiſtorical diſcovery, that the zeal of James for the Roman church had a degree of moderation never ſuſpected before, the weight it could derive from every conſideration, Mr. F. attempts to prove it by an hiſtorical deduction from the ſpirit and character of his adminiſtration in Scotland, whither he was ſent by his brother as his commiſſioner. No meaſure, he contends, was introduced by him to ſupport Romaniſm there, or to prepare the way for its further extenſion. If he had acted quite indepen-

dently, the conſequence drawn by Mr. Fox might have had ſome weight, though it would not have been concluſive. But in oppoſition to this it muſt be obſerved, that the tendency of the firſt beginnings of ſuch a ſyſtem would have been inſtantly underſtood by Charles the IId, and reſtrained; for if perſiſted in, it might have expoſed him to the evident danger of being ſent upon his travels a ſecond time: a hazard, which when James was urging ſome very intemperate meaſure upon him, he told him he was determined to avoid: and the argument to ſhow what ſyſtem a ſovereign would act upon when on the throne, from the reſtrained meaſures he had been obliged to follow as a vice-roy, ſtrictly limited by inſtructions, is not one which the logicians will admit as legitimate: they will place it in the oppoſite liſt.

But Mr. Fox concludes his ſeries of proofs of the indifference of James in the papal cauſe, by a charge that he could even act in hoſtility to it, when he had a hope to augment the prerogative thereby. All his meaſures againſt the ſectaries in Scotland, Mr. Fox ſays, tended only to ſtrengthen the Anglican church there eſtabliſhed; "and what general," he then demands, "would put himſelf to great coſt and pains to furniſh with ammunition, and to ſtrengthen with fortifications, a place of which he was actually meditating the attack." If Mr. Fox had duly examined Barillon, he would have ſpared himſelf the trouble of aſking this queſtion, and us that of replying to it. We have here, and on the authority of the ſame papers, to give another inſtance of the groſs errors into which the ſanguine and precipitate confidence of that unhappy prince led him; but of this, unlike the former, he was ſoon cured by experience. In the beginning of his reign, Barillon informs us, "his plan to obtain liberty of conſcience for the members of the church of Rome, was by the ſuccour and aſſiſtance of the epiſcopal party, which he regards as the royal party *:" and where that of the Romaniſts was ſo feeble as it was in Scotland, his care for the intereſts of that church muſt have called upon him to fortify as much as poſſible that of its preſumed allies: by their aſſiſtance he might expect to carry the toleration act in Scotland likewiſe; when by what he eſteemed its ultimate and infallible operation, the garriſon would voluntarily deliver up this important fortreſs to him, with all the ſtores he had been at the charge of flinging into it.

* Letter, Feb. 26, 1685.

But

But it is on an authority much more direct, that we are able to give an account of the alterations which James had determined to introduce into the civil and religious conſtitution of this country. It was contained in the plan for the government of theſe kingdoms in caſe of his reſtoration, mentioned before, and written during his retirement in France; of the contents of which important paper we ſhall ſpeak from the analyſis of it in our poſſeſſion. In this he avowed all the higher principles of monarchical power; and in terms not mitigated, but ſtronger and more full than he had uſed at his acceſſion. The powers therefore, which he there ſtates as neceſſary for the Sovereign to be inveſted with, are at leaſt as ample as thoſe he might have purpoſed to obtain for himſelf, if he had been able, at the beginning of his reign *.

The particulars of this plan form themſelves into three diſtinct diviſions; the firſt, relating to the church; the ſecond, to the augmentation of the royal authority; and the laſt, to an intended formation of a miniſtry: but this ſhows much of James's purpoſed ſpirit of adminiſtration.

What we have on the firſt head is entirely confined to the toleration. James was or thought himſelf a friend to it. "Our Saviour," ſays he, "whipt a gang of thieves out of the temple, but I never heard that he whipped any in;" *this, if it ſhow that vulgar ſtrength of wit which he poſſeſſed on*

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* Of the MS. we have before given an account; ſomething muſt be ſaid on the analyſis, and the mode in which it was formed. About the year 1777, the writer of this article obtained the ſight of this plan; it was a copy, but verified according to our abſolute and clear memory, by the ſubſcription of King James's Queen: it was very ſhort, and the ſubject appearing to be of great curioſity, and capable of caſting many lights on his principles, and the objects James meant to purſue, that ſhortneſs determined him to bring away the completeſt account of the whole in his power: and, after having read it over repeatedly, while the whole contents were recent in his memory, he haſtened to the houſe of public reception neareſt the college, when he wrote down an analyſis of it with ſhort political remarks on many particulars. This may perhaps be the only memorial of the contents of the MS which now exiſts. It ſhall therefore be tranſcribed here, with no alterations except the change of place of two capital articles, and ſuch corrections as are neceſſary to fit the original for the preſs. Any additional and new remarks on it, for ſome ſuch muſt be ſuggeſted by the ſubject before us, ſhall be in italics.

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*ſome occaſions, points out the moſt illiberal ſcorn of every Chriſtian church but his own. And the evidence this ſeems to give, that James had embraced the principles of toleration, is ſtrengthened by a letter of Barillon *. A tract having been publiſhed at the beginning of his reign, "under the name of the Duke of Buckingham, on a general liberty of conſcience; the king at firſt could not reſtrain himſelf from extolling it, but he afterwards ſpoke of it as deſerving no conſideration." Policy ſeems at the time to have dictated this variation to him.*

"If a toleration were to be eſtabliſhed, he conſidered it as certain, that in time the people muſt be won over to *the true* religion: but he regarded the proteſtants as too enlightened to put themſelves into that ſituation, without a force which could oblige them to it."

"He expreſſes himſelf with ſome regard to the privileges of the ſubject: but lays it down that the king ſhould be always in ſuch a ſtate that they ſhould look up to him with obligation for not violating them."

*This evidently expreſſes his opinion, that the phyſical ſtrength of the crown ſhould exceed that of the nobility and commons taken conjointly; he deſcribes here a ſhare of ſuperiority and power with which as a king he ſhould be fully ſatisfied; but a ſovereign inveſted with it without further increaſe is not abſolute: though abſolute authority would thus have been placed too nearly within his reach. Yet this deſire, unconſtitutional as it was, falls extremely ſhort of that which Mr. Fox declared to be the maſter principle and mainſpring of his plan of government, that of converting our modified monarchy into a ſimple deſpotiſm.*

*The ſame reprobation of the habeas corpus act which we ſee him expreſs in the papers of Barillon, is repeated here:* "he looked upon it to be a plan of Shafteſbury's, when he was going to undertake ſome very deciſive meaſures againſt the king; to ſcreen himſelf from the diſcretionary power which he had until then exerted:" *perhaps his conjecture is right; but many uſeful laws have originated from bad men, and on bad motives.* "He conſiders the act as bad, both for the king and people; as it obliges him to keep a large ſtanding army to give proper weight to his authority." *It is, however, to be obſerved on this, that he did not include a large ſtanding army among his inſtrumenta regni.*

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* Letter, May 21, 1685.

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The plan he here gave alſo for the formation of an adminiſtration, in caſe he ſhould be reſtored, although not ſo cloſely connected with the ſubject of the ſyſtem attributed to him by Mr. Fox, as ſome of the preceding extracts from this paper; yet in certain parts bears ſtrongly upon it. An account of it therefore will be far from digreſſive: and if there were no other reaſon for it, the admiſſion of it here would be expedient; but a belief, that the analyſis of this plan, already ſo far gone into, will be generally wiſhed to be completed here, further influences us to go on with it, as the remainder is very ſhort. In the civil government, he affects very much to mix the members of the reformed Churches with the Romaniſts; but in ſuch a manner as to throw the whole effective power into the hands of the latter.

"The Miniſter of the Marine was to be a Proteſtant: a high office of great oſtenſible dignity; but having no influence by virtue of it in the internal adminiſtration of government; the Secretary of War was to be a Romaniſt; and of the Members of the Church of Rome the army was chiefly to be compoſed.

"The object of this is obvious. Some bodies of troops were to be of the Church of England; ſome of the Diſſenters. The Lord Chancellor was *not to be a lawyer!* but a nobleman or Biſhop; the Privy Council was to conſiſt of ſeven members, but their religious opinions are not aſſigned."

The writer of theſe extracts concludes, but with leſs certainty, that his recollection led him at the time to believe, that ſome Diſſenters were to be admitted into this adminiſtration. It certainly was not a maſter-piece of policy; and by what bond of union ſuch a government could be held together, it would be difficult to imagine.

We ſhall now diſmiſs this ſubject, to ſelect a few political aphoriſms and opinions of Mr. Fox.

1. "The execution of Charles the Firſt was a far leſs violent act, than that of Lord Strafford." P. 13.

2. Comparing the modes of murdering depoſed kings, he ſays, "there can be little doubt, but that adopted by Cromwell and his adherents is the leaſt diſhonourable." P. 14.

3. The lawfulneſs of the aſſaſſination of tyrants, meant to be honoured by the Greeks with the name of tyrannicide, reſts partly on the fact that caſes may exiſt, in which the office of the ſword of juſtice may be undertaken by another; "if they have exiſted," he ſays, "they have been in inſtances where trial has been wholly out of the queſtion, as in that of Cæſar and other tyrants," p. 10: he half meets the point of aſ-

ſaſſinations

ſaſſinations of this deſcription being juſtifiable; but with an evident bias to the affirmative. An opinion of his, probably formed, or at leaſt firſt avowed, after his viſit to Paris in the laſt peace, and his very honourable and diſtinguiſhed reception at the Thuilleries.

4. "A reſtoration is uſually the moſt dangerous and worſt of all revolutions, p. 8.

5. "How weak, how pernicious the maxim, that meaſures, not men, are to be attended to, p. 22." The propoſition in the unlimited ſenſe of the terms, in which Mr. Fox has put them, does not follow from the antecedent argument.

This ſelection of principles and maxims is taken from a few of the firſt pages of the firſt chapter; but common equity obliges us to add one more, differing in ſpirit from theſe. Mr. Fox ſtrongly doubts the propriety of the Houſe of Commons raiſing an armed force, to redreſs the violations, or enforce ameliorations, of the Conſtitution; having certain caſes of this kind in contemplation, future as to the time of which he was writing, he aſks, "will it content itſelf with its regular ſhare of legiſlative power, and its great influence with the Peers and the executive power; or will it boldly (perhaps raſhly) pretend to a power commenſurate with the natural rights of the repreſentative of the people?" He inclines therefore to condemn all arming of the people by the authority of the Commons, aſſuming it as highly probable, that on their final victory, their General will eſtabliſh what form of government he pleaſes.

The modern apologiſts of the Stuarts are always mentioned by Mr. Fox with unqualified diſapprobation; Mr. Hume excepted; but he reprobates Sir John Dalrymple in terms, which it will be preſently ſeen, he had far better have ſpared. He contends, that the veracity of the dying declarations of Rumbold, a perſon well known from the hiſtory of the Rye-houſe plot, is ſtrongly connected with the character of thoſe two almoſt revered political martyrs, Sidney and Ruſſel; and that it thence becomes an eſſential point with him, that the authenticity of theſe declarations ſhould be eſtabliſhed. Dalrymple, as we are informed by this hiſtorian, makes the unhappy ſufferer, Rumbold, at the time of his death, add to his former crimes the atrocity of declaring a falſehood at that awful moment; and this, he ſays, is introduced by an affected cenſure upon Government, for the purpoſe of calumniating the perſons accuſed of being concerned in the Rye-houſe plot; and the deſire of blackening

ening a perſon, whoſe name is not unconnected with that of Sidney and Ruſſel *.

Mr. Fox informs us, that on hearing his ſentence, Rumbold made a declaration, conſiſting of two points; the firſt a firm proteſt of his innocence with reſpect to the intended aſſaſſination imputed to him; the ſecond, a denial that he was an enemy to monarchy; affirming on the contrary, that he conſidered it, when properly limited, as the moſt eligible form of government †. While Dalrymple attacks his veracity on the firſt point, Mr. Fox, in drawing a character of Rumbold, is equally hoſtile to the ſecond part of his declaration, and a document, which he further produces, is much more ſo. In the character which he gives of him, prior to the account of his death, he ſays, "that he was in no wiſe bigotted to the particular form of a commonwealth ‡." The principles which a man can be ſaid not to be bigotted to, are thoſe, nevertheleſs, which he holds in preference to all others, although he be not diſpoſed to make every ſacrifice to them; and it is a falſehood in ſuch a man to have declared at his death, that "he thought a monarchy, properly limited, the moſt eligible form of government;" but from an extract from a MS. of Lord Fountainhall's, to which Mr. F. appeals as of the higheſt authority, with regard to the declarations of Rumbold, we ſee that he was led into an error in ſaying, that he was *not* a bigotted commonwealth's-man. We are there informed, that "his rooted and ingrained opinion was for a republic againſt monarchy; to pull down which he thought a duty and no ſin." If Dalrymple has failed in his attempt to prove, that the firſt part of Rumbold's declaration was a falſehood; ſtill Mr. Fox's declared opinion on the ſecond, and the fuller authority of the papers of Lord F., which he cites with great approbation, continue to blacken that name, although not unconnected with thoſe of Sidney and Ruſſel. The falſehood of the ſecond part of his dying declaration invalidates beſides the weight of the firſt, affirming his innocency in the aſſaſſination plot. After this variation of Mr. Fox, in his account of this man, from himſelf and his authorities, it would be ſomewhat gratuitous fully to admit, without an inveſtigation, which we do not mean to undertake, that he has been more ſucceſsful in his examination of the document and refutations of the arguments adduced by Dal-

* Hiſt. p. 219, 220. † Ib. 216, 217. ‡ Ib. 174.

rymple,

rymple, to ſhow that Rumbold was involved in the treaſon which he denied at his execution.

We ſhall conclude with a few general obſervations on the ſpirit of the preſent writer, and of this Fragment as a part of an intended whole. Either his ſanguine temperament, or a deſire of originality under no due controul, has led this famous partizan to extremes in a multiplicity of points. This is ſufficiently evidenced by the poſitions which we have examined, and the ſmaller collection of political maxims which we have thrown together.

Of his intended work we have three finiſhed chapters or ſections: the firſt is the introduction; the form, and neceſſary contents of which, are fully indicated in the title.

The ſecond chapter begins with the acceſſion of James, and is the real commencement of the Hiſtory. It gives the proſpect of things at the beginning of his reign, and the diſſipation of thoſe clouds, which at firſt ſeemed to hover over it; and his obtaining a parliamentary grant for life, of the whole revenue ſettled on his brother. In the third chapter we have his victory over two rebellions, and the capture and execution of their chief.

The place for the details of the greater diviſion of this matter, is abſolutely determined by this diſtribution, yet with reſpect to this fundamental law of order in compoſition, the writer has committed an error of great magnitude. The fuller account of what is here ſtated to be the tyrannical oppreſſion of certain diſtricts in Scotland, under Charles IId. belongs properly to the introduction. It is however only ſlightly mentioned there, where the omiſſion is ſenſibly felt; as it would have formed a great and conſtituent part of that chapter. But as it ſtands, it is an enormous digreſſion, occupying fourteen pages in the middle of the ſecond chapter, and mixed with a ſeries of events which did not take place till ſome years after it.

We have only one more general remark to make. The laws for the compoſition of hiſtory, like that of all other compoſitions, require that the magnitude of every part, or rather the length at which any event is conſidered, ſhould be proportioned as nearly as may be to its weight and importance, as a part of a whole. Mr. Fox, where he enters into the laſt ſcenes of the lives of thoſe who ſuffered for rebellion under James, exceeds in length what could be allowed to the cloſe of an hiſtorical eulogy; and equals, or rather goes beyond that, which could be admitted in a piece of biography on the largeſt ſcale; where a ſingle life is a whole and conſiderable work; and its end, if remarkable, its laſt great diviſion. The object of all this diffuſion is to recommend

mend to our affections the memory of theſe men; and affection, we know, will make men look on many crimes in its object as the reſult of fine qualities, and political crimes ultimately as virtues. In caſes in which there are no materials to work up, or force into ſuch artful eulogies, accounts ſolicitouſly particularized, may introduce apparent but falſe occaſions, to place the conduct and memory of thoſe who condemned the acts of theſe political martyrs, in lights both odious and ridiculous. Thus in Mr. Fox's account of the execution of Monmouth, and what immediately preceded it; he gives no leſs than ſix pages to what paſſed, on the ſubject of the confeſſion of ſins by criminals before execution, between him and the Biſhops who were ſent to attend him. The Duke could not be prevailed upon by them to admit his rebellion, and ſubſequent uſurpation, to have been any thing more than invaſion only; nor that his connection with Lady Harriet Wentworth, during the life of his Dutcheſs, was the crime of adultery. No confeſſion that he could make, of which theſe two crimes did not form parts, could be received by them as ſuch according to the rubric; the cenſure of Mr. Fox ought therefore to have been directed againſt the rubric itſelf; not againſt men, who ſimply obeyed the directions of the Church in which they occupied high ſtations, and were therefore particularly pledged to obſerve them; yet for this obedience he purſues them with the full force of his ridicule, and the charge of a vulgar, coarſe, and perſeveringly obtruſive bigotry. Some of their arguments, indeed, the Biſhops founded on topics then of great weight, but which have ſince fallen into leſs conſideration. But it is in terms proceeding from a ſpirit of the moſt moroſe and illiberal bigotry, that Mr. F. every where ſedulouſly expreſſes himſelf againſt Churchmen and the Church. Infidelity has its bigotry as well as ſuperſtition, and is as rabid and as relentleſs.

In the account of the behaviour of Argyle, from his being brought priſoner to Edinburgh to his death; the diſproportion between the importance of the ſubject to the general hiſtory and its length is ſo great, that it has, we believe, no parallel. This highly painted eulogium is divided into two parts: the firſt ending at the coming down of the order for his execution. If all the great qualities attributed to him here were real, the hiſtory might, in general terms, have applauded his magnanimity, his mildneſs, his reſignation to divine Providence, the candour with which he regarded the errors and perverſe oppoſition of his friends, which brought on his defeat; the mild equanimity with which he bore the threatening of being put to the torture; the forgiveneſs of

his

his enemies, and the ſentiments of kindneſs with which he received a mitigation of the rigours and reſtraints of his firſt confinement; and it might have recorded with praiſe his truſt in providence, that his country would at laſt be delivered from her calamities, although he had not been worthy to be the inſtrument ſelected by Providence to effect it. This alone would be a long enumeration of his qualities and virtues to be admitted in genuine hiſtory; but what ſhall we ſay, when all of theſe points are made in a manner ſeparate heads, for the hiſtorian to dilate upon, and ſo expanded that they occupy nine pages in quarto.

The hiſtory again returns to Argyle, and nine pages more are occupied with the events of the day of his execution. Mr. Fox relates here a very ſingular anecdote; that after his dinner he retired to ſleep, as was his cuſtom, and ſlept with the greateſt ſerenity: that a member of the council inſiſted on ſpeaking to him, but ſeeing him in that happy repoſe, was ſtruck with remorſe and horror on the part he had taken againſt him; the firſt ſtrange effects of which are here related. As the name of the member of the council is not mentioned, Mr. Fox admits, that doubt may be entertained upon the truth of this; we obſerve likewiſe, that Woodrow does not name his authority, which makes it greatly more doubtful. But an anonymous anecdote loſes much of its authority if the principal circumſtance it contains poſſeſs a poetical nature: and one containing two ſuch, has no credibility at all. We know that hiſtory has furniſhed the drama with ſome of its moſt beautiful events and ſentiments: nor can we wonder if the latter be ſometimes deſirous of ſhowing her gratitude, by lending ſentiments and events to hiſtory for her occaſional decoration. We therefore are not diſpoſed to give an earlier origin to this anecdote than the year of the publication of the tragedy of Cato. The tranquil ſlumber of the Roman ſeems borrowed to adorn the character of the Scottiſh hero; but here the maker of anecdotes has ſhown how far he can improve in effect on the dramatic poet. The tranquillity of the ſlumbers of the two Catos, the Scotch and the Roman, was equal; but the appearance of that of Argyle was heightened by the ſtrongeſt poſſible contraſt, the horror and agony of the conſcience-ſtricken member of the council. Mr. Fox has ſome very fine moral reflections on this contraſt.

In theſe ſtrictures on Mr. Fox the writer, we have never ſuffered our opinion of Mr. Fox the ſtateſman to appear: nor has his latter character been mentally adverted to, while any one of them was under conſideration. Of thoſe perſons,

ſons, if there be any ſuch, to whom a condemnation of his hiſtory, merely becauſe it was his, would be matter of gratification, little ſhall we eſteem ourſelves honoured by the commendation. It is not to furniſh food to ſuch paſſions that this account is given. The admirers of Mr. Fox are numerous, as is that diviſion of them, who firmly believe that every thing, which was the product of his pen, muſt have been a faultleſs model of excellence in its kind. Theſe, in their activity to ſupport his principles, far exceed the utmoſt energy their opponents have ever exerciſed againſt them: they are every where heard, they are found in every circle, and by their zeal have eſtabliſhed an aſcendency in many, and a ſtrong influence in almoſt all with whom they mix. Thoſe of this deſcription, into whoſe hands theſe papers ſhall fall, be they few or many, will condemn them with unweighed and unqualified diſapprobation: in our ſtrictures on this fragment of hiſtory, we have done our duty to the public, and no more; our duty to ourſelves will require, that we paſs by all ſuch condemnation, be it more or leſs general, with all the appearance of inattention, and with as much of the reality as poſſible.

We have not yet given our opinion of the genius of Mr. Fox for this ſpecies of compoſition. If age had moderated that ſanguine temperament, which made him hunt after extremes in fact and in principles; if he had acquired the patience to rectify his opinions, by correcting them by his documents, ſedulouſly and conſtantly keeping his eye upon them, there is enough in this work to ſhow, that he might have become a fine hiſtorian; the faults we have inſtanced in his compoſition, the wrong placing of ſome parts of his hiſtory, and the great diſproportion of others, being only offences againſt the mechanical laws of compoſition, and as ſuch eaſily avoided.

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ART. II. *A Diſquiſition upon Etruſcan Vaſes; diſplaying their probable Connection with the Shews at Eleuſis, and the Chineſe Feaſt of Lanterns; with Explanations of a Few of the principal Allegories depicted upon them.* folio. 107 pp. Beckett. 1806.

IT is not for us to enquire, why an author who has already obtained ſo conſiderable a ſhare of literary fame as Mr. Chriſtie, ſhould have deſigned for private circulation this in-

tereſting volume; from the general publication of which, he might with confidenee have expected additional celebrity. This coſtly work has been diſtributed in preſents only; and its typographical ſplendor, and the beauty of its numerous engravings are not unworthy of the erudition and ingenuity diſplayed in its compoſition. Of this performance we ſhall endeavour to give as accurate an idea as the diverſified nature of its ſubject, and our own limits, will admit; and we truſt that our readers, knowing the rarity and value of Mr. Chriſtie's Diſquiſition, will regard our attempt as a proof of attention to their information and entertainment: a mere outline is all that our pages can afford; but we prize even ſketches from the painting of a maſter, when we conſider how few can hope to view the original.

Although it may ſeem incongruous that a work on Etruſcan Vaſes ſhould be opened with Remarks on a Chineſe Game; yet every appearance of inconſiſtency will be effaced when we duly reflect on the various minute links forming that chain of facts, by which this learned author connects the two extremes of his reſearches.

A repreſentation of that board on which the Greeks played their game, called Πεττεία, was diſcovered by Mr. C. in a Chineſe book: the invention of this Greek game he aſcribes to the Idæi Dactyli, who in his opinion, (p. 6), applied it to the purpoſes of aſtronomy.—They were, as he believes, prieſts of Cybele, or the Phrygian goddeſs; and although their number varied, were the ſame originally as the Curetes or Cabiri: and theſe Cabiri appear to have been at firſt, ſays he,

"actual perſons, who were revived and repreſented in a ſucceſſion of prieſts, their deſcendants. Heſychius tells us, they were ſons of Sochus (Σωχὸς); and although ſome doubt may be entertained whether this word be an epithet of Hermes, yet I ſcarcely heſitate to conſider it another name for Dionyſius, particularly as Father Giorgi has noticed, upon the authority of Clemens, that Dionyſius was alſo called Ἄμπελος '*the vine.*' Σωχὶς, ſays Heſychius, is a ſpecies of vine; and Σωχὸς, he informs us, was the father of the Curetes: now Dionyſius (the Deo-Nauſh of the Hindus) is no other than Noah. It follows that the three Curetes, or Cabiri *, were Japhet, Shem, and Ham; who, it may be readily believed, after the diſappearance of the patriarch, (who probably betook himſelf to China), were the depoſitaries of the

* The founder of every primitive people was aſſimilated to Noah; hence the ſeven ſons of Miſr were termed Cabiri by the Egyptians.

learning

learning and ſcience of the Antediluvians. Whatever myſteries were deviſed by their deſcendants muſt have been deſigned to keep alive ſuch knowledge by oral diſcourſe, if not by Scenic exhibition; and this at a time when *writing*, if it were known, yet cannot be ſuppoſed to have been very generally practiſed." P. 13.

The Cabiric Myſteries were preſerved by the prieſts of Ceres, at Eleuſis; and as the internal œconomy of theſe exhibitions,

"has never yet been properly inveſtigated, (ſays Mr. Chriſtie), and as they gave riſe to that elegant claſs of ancient veſſels, which I ultimately deſign for the ſubject of this Diſquiſition; I will proceed, as far as my obſervation has enabled me to develope the nature of them; but, I truſt, the foregoing conjectures, though looſely propoſed, will not be thought impertinent to my general plan; they concern thoſe Cabiri who laid the foundation for the myſteries of Eleuſis; and from a coincidence, that will be noticed, we ſhall perhaps have reaſon to conclude, that their ſucceſſors imparted to Greece and China both their myſteries and games." P. 16.

Having noticed the opinions of many ingenious antiquaries, ſuch as Paſſeri, D'Hancarville, and Italinſki, on the ſubject of Etruſcan Vaſes; and of other writers on the Eleuſinian Myſteries, the author quotes ſome paſſages from the Baron de St. Croix, who, aided by the learned Meurſius, has diſcovered the time when theſe extraordinary ſpectacles were exhibited: he has enumerated the prieſts, and aſſigned to each his proper office and attire; he has prepared the neceſſary decorations of the great temple, or theatre, with its artificial thunder and lightning, and has given us a glimpſe at the *myſtæ*, who, having been introduced amidſt darkneſs, waited with trembling expectation for the opening of the myſteries. Here, according to ancient authorities, the candidates for initiation heard different voices; their ſenſes were affected by alternate gloom and light: ſcarcely could they contemplate the multiplicity of objects, among which the principal were certain phantoms, in countenance somewhat reſembling dogs, and other monſtrous forms, appearing terrible amidſt flaſhes of lightning and peals of thunder. Hence proceeded thoſe groanings, frights, and paroxyſms of terror, which induced Plutarch to compare the ſtate of an initiated perſon with that of one in the agonies of death. Then appeared the ſtatue of Ceres, reſplendent with a celeſtial brilliancy, produced by the ſkilful management of light, reflected probably, as Mr. C. conjectures, from mirrors. At this moment the ſanctuary of Eleuſis was filled with the divinity, and darkneſs vaniſhed;

the ſoul eſcaped from an abyſs of terror, anxiety and expectation, and paſſed from obſcurity the moſt profound, to a ſoft and ſoothing light beneath a placid ſky. Fields in which were heard ſacred hymns and diſcourſes, and where *holy phantoms* paſſed before the view, were then thrown open to the initiated, who, after this viſion, was declared Ἐπόπτης, or Spectator.—

"Theſe ſhadows flitting acroſs the ſtage, the monſters half man half beaſt, the brilliant appearance of the goddeſs illumined by reflected lights, the holy phantoms which ſucceeded, induce me (ſays this author) to think that the ſpectacle could not have differed much from the well known *ombres Chinoiſes*; or, dare I name a truly noble exhibition, I would add the *Eidouranion* of our ſcientific countryman Mr. Walker, ſince it is highly probable that it conſiſted of various ſubjects diſplayed in tranſparency.—This appears confirmed, by what Clemens of Alexandria has aſſerted of them when he termed the myſteries, 'worthy of nightly celebration, by exhibitions of fire-light, and admirably ſuited for the ſpirited, but vain and fooliſh-minded poſterity of Erectheus.' 'Αξία μὲν οὖν ΝΥΚΤΟΣ τὰ τελίσματα, καὶ ΠΥΡΟΣ καὶ τοῦ μεγαλήτορος, μᾶλλον δὲ ματαιόφρονος Ἐρεχθειδῶν δήμου.' Although by *Night* and *Fire*, this father likewiſe meant to expreſs the ſhamefulneſs of theſe ſhews, and the execration in which he held them." P. 22.

Pliny's tradition, reſpecting the origin of Etruſcan Vaſes, the author is inclined to conſider fabulous; and he would trace the ſubjects which they preſerve, to the ſhows exhibited on the Eleuſinian theatre; of which the ſcenes may have conſiſted either of a dark ſurface with tranſparent figures, or of opake figures moved behind a tranſparent canvas. Scenes of the former deſcription would probably furniſh ſubjects for the Etruſcan Vaſes exhibiting red figures on a black ground, and the vaſes of early workmanſhip containing black figures on a red may, perhaps, owe their origin to the tranſparent canvas with opake figures.

Among the natives of a country very diſtant from Greece, this ingenious author diſcovers correſpondent marks of antiquity. During the Chineſe feſtival, called the Exhibition of Lamps, (when the manes are ſuppoſed to reviſit this earth), the vaſe in a tranſparent ſtate, and ornamented with painted figures moving upon the ſide, is occaſionally ſhown with much ſolemnity. Of this ceremony, and of the Eleuſinian myſteries, Mr. C. imagines the purpoſe to have been the ſame, and that both were equally deſigned to enforce the doctrine of a future ſtate, and of the ſoul's immortality, "by the ingenious and pleaſing medium of moving tranſparencies." P. 25.

That

That initiation before death was conſidered the duty of every good Greek, this author infers from a paſſage in Ariſtophanes: and as the vaſes above-mentioned are only found in the moſt ancient tombs, he thinks it probable that they were depoſited as *Teſſeræ*, or marks that the deceaſed had been initiated, and that they commemorate the particular ſcene of which he had been a Spectator, or Εποψης. On the vaſes of Nola we find the word ΚΑΛΩϹ, or ΚΑΛΟϹ, in tranſparent characters: this, ſays Mr. Chriſtie, was probably the certificate of initiation—thus,

"ΚΑΙΝΙΑϹ ΚΑΛΩϹ ſc. ιτελευτησε, 'Clinias died in the good hope,'—upon one of this deſcription in the poſſeſſion of Samuel Rogers, Eſq., ΚΑΙΤΑΡΧΟϹ ΚΑΛΟϹ, in opaque letters upon the Agrigentine vaſe of Thomas Hope, Eſq., ΚΑΛΕ ΔΟΚΕΙϹ*, declared of a female, upon a vaſe cited by the Abbe Zarillo in his Two Letters to Mr. Millin, wherein the Abbe proves, with conſiderable neatneſs of remark as well as erudition, that δοκεις does not ſo much imply '*you appear*,' as '*you appear in the judgment of*,' —'*you are conſidered*,'—which gives freſh colour to my explanation of the words inſcribed; that the perſon had been approved by the initiator, and by him pronounced perfect." P. 26.

By this mode of interpretation, the character of Phidias will be reſcued from the ſcandal which an anecdote, related by Clemens, has long attached to it, and which would induce us to believe, that by inſcribing two words on the finger of his Olympian Jupiter, that ſtatuary deſigned to celebrate the beauty of a favourite,—

"I rather apprehend," ſays the author, "that, proud of his performance, Phidias gave the challenge to criticiſm, by declaring in the language of Eleuſis, ΠΑΝΤΑΡΧΗΣ ΚΑΛΟΣ, that his figure of the all-ſufficient Deity was a *perfect work*." P. 26, note.

Of the vaſe and painting on it, this author believes, that by the former was repreſented the perſon, and by the latter his religious opinion. A very ſtrong paſſage from Plutarch (in his tract on Iſis and Oſiris) is quoted in page 27, as alluding to the probable origin of Scenic ſhews, and the cuſtom of depoſiting vaſes in tombs.

Mr. Chriſtie now preſents to his readers a ſeries of engravings from ancient gems and vaſes, the allegorical deſigns of which he explains in the ſubſequent pages. The firſt of theſe plates repreſents a female tumbler, whoſe head being downwards, her body is ſo poiſed that it is ſupported by her hands only, which are placed flat upon the floor, and the arms are ſo little bent that they ſeem to perform the office of

* "As if for ΚΑΛΗ ΔΟΚΕΙϹ."

legs. By the inclination however of her body, ſhe appears to be on the point of completing a rotation: and in this figure Mr. C. finds an alluſion to the revolutions of nature.

"The viciſſitude of decay, and reproduction to which, according to the notions of the ancients, nature was ſubject in perpetual revolution, is expreſſed by a female figure tumbling; the order of nature is for a moment inverted, but by an effort of the limbs the body appears on the point of being returned to its proper attitude." P. 31.

The ſecond engraving repreſents the Phanes, or Bacchus carried, *ad inferos*, in the form of a vaſe; and the third (from a beautiful gem) exhibits the infant Dioſcurus hooded, and bearing the Bacchus, under the form of a lantern, to the lower regions. In the fourth plate we find the Dioſcurus, who, as an emaciated old man, conducts the Phanes, or Bacchus, over the Styx. Purſuing the ſubject, we diſcover Bacchus (in the fifth plate) deſcribed as an Amphora, completing his voyage to the cavern of Hades, where Cerberus barking, announces his approach. The ſixth engraving repreſents Bacchus as a lantern, *in inferis*, the nearly extinguiſhed Phanes being held by a ſkeleton. And in the ſeventh we behold the return of Bacchus, expreſſed by a winged genius, waſted along upon an amphora, by means of a hoiſted ſail.

Having at length traced this changeable deity through his various characters, and their myſtic revolutions, the author (in Plate VIII) brings the vaſe *ab inferis* to the upper hemiſphere. Bacchus once more, as a vaſe or amphora, is carried on the ſhoulders of a maſculine figure, repreſenting the generative power, characterized by Priapeïd ears and horns, and thus emerges from the marſhy borders of the river Styx.

Having enjoyed this haſty glimpſe of this author's ſcenery, we ſhall paſs on to his compariſon of Eaſtern illuminations, with the Eleuſinian ſhews.—

"The cuſtom of illuminating with torches or lamps at certain times of the year, has been common in many parts of the Eaſt. It obtained in Ægypt and Phœnicia, in which countries it was deſigned for a religious ceremony. It likewiſe conſtituted a particular feſtival at Athens, the Lampadophoria, which were celebrated in honour of Minerva, Prometheus, and Hephæſtus. They conſiſted of a race, on foot or on horſeback, during which the lamp or torch was paſſed from youth to youth, and if in the hand of any one who received it, the flame of it were extinguiſhed, ſuch a one loſt his privilege of partaking in the ſport. Lucretius aſſures us, that this torch denoted the lamp of life, 'Et quaſi curſores vitaï lampada tradunt.' l. 2. v. 78. And we may add, that the paſſing of it from hand to hand denoted the tranſitions of

the animating principle through the circle of various bodies, according to the doctrine of the Metempſychoſis." P. 38.

Theſe remarks are illuſtrated by a beautiful vignette, copied from an ancient bas-relief, which exhibits four naked youths running towards a ſepulchral monument, and the infant Dioſcuri behind them, "one of whom inverts his torch to ſignify that the competitors in this race are thrown out from the circle." P. 39.

The author proceeds to ſhow, that during the illuminations in many parts of Aſia, the extinguiſhing of flame is conſidered an evil omen, as in the Athenian feaſt of lamps. He traces the origin and meaning of thoſe illuminations ſo frequent in the Eaſt; as that in Hindoſtan during the Dewali, ſoon after the autumnal equinox; the Mullaum in Bootan, and the Durga Poojah of the Hindus, where a gaudy ſcene with decorated figures, after a diſplay of tinſelled finery, is committed to the waters of the Ganges with due ſolemnity. This, perhaps, may furniſh a ſolution of the Eleuſinian words "ΑΛΑΔΕ ΜΥΣΤΑΙ," "To the Sea, O Myſtæ!" which gave name to a particular day of the myſteries. Similar ceremonies are practiſed by the Chineſe, as appears in their Feaſt of Lanterns.—

"The object of it," ſays Mr. C., "has equally reference to the aſtronomical deſcent and return of the ſun, and the application of this allegory to the reſuſcitation of the dead. I have ſhewn this (παρεσπαιζων indeed) in my Eleuſinian drama, but I now appeal to the diſcernment of my reader, whether the ſerious and inſtructive moral inculcated by theſe tranſparent illuminations, were not of ſimilar tendency in Greece and China." P. 41.

On the ſubject of vaſes and their origin, Mr. Chriſtie thinks it probable that the Ægyptians were firſt acquainted with the potters wheel, which they uſed in turning their ancient emblem of the Deity, the Canopus; and that this ſuggeſted the conſtruction of Greek vaſes. The ninth Plate, taken from a Sicilian vaſe, illuſtrating the myſteries of the Idæi Dactyli, is explained in page 48: and the tenth, alluding to the "harmonious arrangement of the univerſe by the Deity," in p. 51, et ſeq.

Conſiderable learning and much ingenuity are diſplayed in the explanations of thoſe ancient paintings, as of that repreſented in the eleventh engraving, which exhibits

"A male and female figure, both draped, ſtanding between two armed warriors, upon the ſhield of one of whom is emblazoned a dove, whilſt a thigh, leg, and foot, are bent and compriſed by

way of device, within the ſhield of the other. Theſe male and female figures are perſonifications of the double ſex of Bacchus διφυὴς; the two armed attendants are his agents, the Dioſcuri. The ſhield itſelf is a ſymbol of the Deity: his creating power is typified by the dove, the well-known emblem of life, which ſeeks the upper part of the ſphere, and the lower limbs of the human body, having alluſion to the lower regions, denote the influence of Bacchus alſo *in inferis*. Thus the groupe expreſſes the Bacchus in his ſeveral natures, as male and female, viviſyer and deſtroyer.—

" —— Τάδε γὰρ μέλη ἐστὶ τὰ Πανός.

ONOMACR. Hymn X.

" For theſe are the members of Pan, or the integral deity."

P. 55.

The temporary ſuſpenſion of Nature's powers and their reſuſcitation or reſloration, by the interference of ſome viviſying agent, is the ſubject of various paintings on a very numerous claſs of Etruſcan vaſes. In ſeveral devices alluding to the inert ſtate, this learned author diſcovers a reſemblance between the elements or attributes of the Ægyptian Horus, the Grecian Bacchus, and the Indian Buddha, (p. 59), of this ſtate the appropriate ſymbols appear to be ſleep, reſt, a reclining attitude, and the embarraſſment of drapery: naked figures generally expreſs reſuſcitation.

The following paſſage illuſtrates the painting on a vaſe (in the third volume of D'Hancarville's collection),—

" A naked male there approaches a tree, the trunk of which is embraced by two ſerpents, in the ſame way as the mundane egg is embraced by the Agathodæmon. The three Heſperian apples hang above, and the naked male figure appears to be kept at bay by one of the ſerpents which guard them. A *draped* female advances upon the other ſide, but upon that no fruit is to be ſeen. Thus fruitfulneſs and ſterility, and the draped and the unembarraſſed ſtates appear to be purpoſely contraſted: to the right are Pan, with the globe, and Celmis. I confeſs that I formerly found a difficulty in believing with Paſſeri, that many Chaldean traditions had found their way among his Tuſcan anceſtors: but the more I view this plate, the more I am led to think that an obſcure notion of the objects of theſe traditions had been preſerved in the Myſteries: nor can I refrain from adducing thoſe memorable words in Geneſis, chap. iii, ver. 2. 'Who told thee that thou waſt *naked?* haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat.' P. 62.

On this ſubject we ſhall add a few lines from page 68, containing

containing a conjecture "that the golden apples which were gathered amongſt the vocal Heſperides,

"Μῆλά τε χρύσεα καλὰ, σαῳ' Ἑσπερίδων λιγυφώνων,"

were to be ſought, not according to the learned Geſner, among the orange groves of Portugal, but in the interior of Aſia, from which, perhaps, they were imported with thoſe *Chaldæa miracula* which were admitted into the theology of the Greeks, as, I believe, is ſomewhere hinted by Martianus Capella. Certain it is that on more than one vaſe, publiſhed in the collections of Paſſeri and D'Hancarville, appears a ſerpent entwined round a tree loaded with ſuch fruit; and the apple is, accordingly, a viviſying ſymbol."

Among the ſymbols mentioned by Clemens Alexandrinus are the Τολύπη, or ball of wool; which, according to Mr. Chriſtie (page 65), implies the thread of life, not yet ſpun. The pyramidal cake, and the knob, or boſs, were emblems of the ſame import as flame and the phallus. Salt was ſymbolical of generation; oil denoted the principle of fecundity, and the ſerpent is a well-known emblem.

In their endeavours to embody and expreſs on vaſes certain ideas, the ancients allegorically uſed *fiſh* and *angling*, as appears from ſeveral intereſting devices explained by this author in pages 69, 70, &c. To the ready and exceſſive degree in which the ſpecies of fiſh is propagated, its acceptation as a ſymbol of reſuſcitation may probably be aſcribed. Plutarch ſays, that the prieſts of Neptune at Megara abſtained from fiſh, "becauſe they were the ſymbol of humid nature, from which all things were created." Anaximander affirmed, that men were originally generated in fiſh, (although not of the ſame natures), and that when able to provide for themſelves "they were then caſt out, and they caught hold of dry land." This tradition the preſent author (like Mr. Bryant) would refer to the deluge;

"But," ſays he, p. 72, "the Indian Viſhnu, the Preſerver, is fabled to have interfered in the form of a fiſh, during the deſtruction of the world by water. Thoſe gentile divinities, which are reported to have been perſonated by figures ending in the form of a fiſh, were conſequently repreſentations of the Deity in his generating or preſerving capacity; and we may plainly diſcover, that it was not merely from the expoſition of the initial letters compriſed in the word ΙΧΘΥΣ * that the title of *The Fiſh* was given to Chriſt, as the Saviour or Preſerver, by the early

* "Ἰησοῦς Χριστὸς, Θεοῦ Υἱος, Σωτὴρ"

converts

converts to his church; but it aroſe from a laudable zeal in his followers, to reclaim the Pagans from their abſurd worſhip, by ſpeaking to them in a ſymbolical and ſacred language, which they readily underſtood."

*Old age*, implying bondage and inertion; and *Wine*, as the invigorating principle, are found allegorically applied in ancient paintings: theſe alſo frequently exhibit muſical inſtruments; and Rhetoric has furniſhed many elegant groupes. P. 75.

We have now accompanied our learned Hierophant as myſtæ, or candidates for initiation, to the very *adyta* of Eleuſis: with anxious expectation we behold him unlock the door; but he ſuddenly turns from the nauſeous ſpectacle which preſents itſelf to his view, and cloſes the chamber, wherein, he declares, from every object drips uncleanneſs.

"To ſee," exclaims our author, "the internal organization of Nature laid open,—(and this merely to ſhew the tranſition from ſterility to fœcundity, and to prove that Nature is ever reproductive) might afford entertainment to the anatomiſt or the obſtetrical profeſſor; but to an inquirer into the principles of Greek theology, it preſented nothing but horror and diſguſt." P. 77.

Mr. Chriſtie now, for the firſt time, applauds the ſecrecy obſerved on the ſubject of thoſe myſteries, and he thinks that notwithſtanding the laxity of morals in Greece, "the prieſts who adopted theſe groſs alluſions in explaining their tenets, would ſcarcely have been honoured with general reſpect, but for the conſolatory promiſes alſo held out by them to the initiated." P. 78.

Of theſe nocturnal ſhows, one of the principal objects was to diſplay nature, reſuſcitated by means chiefly of ſome viviſying gift, ſuppoſed to have been firſt impregnated in a manner which the delicacy of our author, for obvious reaſons, does not allow him to explain. Of ſuch impregnation the ſigns were certain luminous ſpots, either diſpoſed in a circle, or expreſſed upon a leaf or chaplet, a girdle or a ſcarf. By an explanation of ſome paintings on ancient vaſes, Mr. C. illuſtrates his obſervations on this intereſting ſubject; and we are ſorry that the limits of our work do not permit us to follow him more cloſely.

In a chapter on Solſtitial Fountains, he introduces a rare coin, (from Pellerin), the reverſe of which exhibits "a lofty phallus, croſſed by three horizontal lines, on one ſide of which is a bell, and on the other a *theta* in its ancient ſquare form,

form, as the initial letter of Theſpiæ in Bœotia, where it is ſuppoſed the coin was ſtricken." P. 86.

At Theſpiæ, according to Pauſanias, the figure of Ερως, or Love, was a white ſtone; that is, ſays our author, a phallus, or obeliſk. Two obeliſcal phalli of enormous height, as Lucian informs us, were erected near the gate of the ancient temple at Hierapolis in Syria, one of which a man aſcended by means of a chain twice every year, and remained upon it ſeven days, drawing up the neceſſary food, and praying to the ſound of a bell, which he rang from time to time.—By ſome this cuſtom is referred to the deluge, when all men ſought ſafety in the high places. On the coin above-mentioned we perceive the phallus, the projecting ſticks by which the man was aſſiſted in climbing, and the bell. It appears alſo from a work of the learned De Sacy, that ſimilar phalli were erected before the temple of Heliopolis in Ægypt; theſe, alluding to the overflowings of the Nile, "ſeem to have ſerved as a national record of that greater flood which was equally commemorated on the banks of the Euphrates." P. 87.

Mr. Chriſtie is inclined to rank among the errors of Paſſeri, that celebrated antiquary's opinion, that the ſquare windows repreſented on vaſes were deſigned to expreſs receptacles in the walls for images of the domeſtic Lares. He diſcovers alſo in thoſe windows, as in the ladder which is often found on ancient paintings, an alluſion to the metempſychoſis and the higheſt ſtate of perfection. The ingenious hiſtoriographer of India, Mr. Maurice, directs our enquiries on the genuine ſenſe of this allegory to Chaldea, "that grand theological ſchool in which the metempſychoſis was firſt divulged, in which the ſidereal ladder and gates were firſt erected:" by the ladder with its ſteps, is denoted the metempſychoſis with its different ſtages, the higheſt or moſt perfect of which is repreſented by the window. P. 91. The cuſtoms of many oriental nations, ſuch as Siam, Ava, and Bootan, are adduced in corroboration of this explantion.

In his remarks on the extinction of heathen rites in Greece and Italy, Mr. Chriſtie endeavours to prove that the Eleuſinian myſteries were inadequate to the object propoſed in them.—His reflections on this ſubject occupy the concluding chapter, of which we ſhall tranſcribe the laſt pages as a ſpecimen of the author's ſtyle and manner.

"It ſeems as though a veil had been kindly drawn by Providence for ages paſt over the diſguſting errors of Paganiſm, which having anſwered its purpoſe, may now, perhaps, be innocently removed, provided it be done with no irreverent hand. The moſt

moſt poliſhed ſtates of Greece have been, perhaps, deſignedly poſſeſſed by an ignorant people, whoſe ferocity has rendered many parts inacceſſible to the curious traveller, or whoſe jealouſy has prevented his ſearch: not to mention the complete deſtruction of Roman grandeur by the northern nations, volcanos kindled by a wiſe hand have produced a moral as well as a phyſical change in many parts of Italy, and burying whole tracts of country in oblivion with their monuments and rites, may, perhaps, have in ſome meaſure contributed to furniſh ſmooth footway for Chriſtianity to advance upon.

But as no impropriety can now attend diſcuſſions of the preſent nature, if we conſider the reſult of our diſcoveries, and the objects to which the enigmatical alluſions of this myſterious theology ſeem to have been ultimately directed; it will appear that a knowledge of the relative ſituation of man, with regard to the Deity, was attempted through an expoſition of the œconomy of the univerſe, that renovation from water firſt brought to knowledge by ancient tradition, and afterwards traced through various phænomena, was conſidered as a pledge of re-exiſtence and a future ſtate; but the continual ſucceſſion of decay and renovation obſervable in nature, was blended with theſe ſpeculations. How often theſe revolutions were to be repeated, at what time they were to ceaſe, was a point not eaſily to be determined. That they were ſuppoſed to be continued after the nature of the Indian metempſychoſis we are inſtructed by a Roman poet, if a poet may be admitted as authority in ſuch a caſe; and the diſcovery of the ladder upon Etruſcan vaſes might lead us to compare the number of intermediate ſtates of purification and trial with the different ſtages in the Indian ſyſtem. But further, what ſhall we conclude reſpecting the eventual ſtate?—If we pay attention to Plutarch, who expoſes the ſecret object of the Iſiac myſteries, from which thoſe of Eleuſis appear to have been derived, we ſhall learn that the higheſt ſtage in the ſcale of nature was as the garment of Oſiris, φωτοειδὴς, 'ſhining as the light;'—that 'the perception of that which was intelligent, pure, and holy, flaſhed like lightning on the ſoul, which was graſped at and viewed but for a moment, and then it paſſed away.' When philoſophy was employed upon ſuch ſpeculations, it was termed *epoptic*, as ſome might infer, becauſe it was then verſed on ſuch doctrines as were explained *epoptically* or *by ſhew*, at Eleuſis; and this was to be effected by the exerciſe and improvement of the mind, by abſtracting it from all conſiderations of ſenſe. Plutarch further explains, that the Deity was removed far from earth, not liable to corruption or decay: that the eventual ſtate was a participation of the divine nature, termed by him μετουσία τοῦ Θεοῦ, of which the ſoul, whilſt encompaſſed about with body and paſſions, had only an obſcure glimmering, but when freed from theſe impediments and removed into the purer regions, it was then that God was to become its leader and king: upon Him would it then wholly depend, ſtill beholding

beholding without ſatiety, and ſtill longing after that beauty which it was not poſſible for man to expreſs.

"Theſe indeed are noble ſentiments, but whether the doctrine of the Hierophants reached ſo far there may be ſome reaſon to doubt. It muſt at leaſt be confeſſed that buffoonery the moſt ſtupid and abſurd, frivolous conceits and groſs indecency, curiouſly ſophiſticated, were very inadequate to ſo ſublime an end.—To this it might likewiſe be added, if ſuch were the doctrines of Eleuſis, by what high degree of novelty and merit were the ſchools of Greek philoſophy recommended?—and wherefore did the government forbear to puniſh the profeſſors in them, who lectured upon ſubjects which we are given to underſtand were only to be learnt within the college of Eleuſis? Theſe queſtions can only be imperfectly anſwered. Warburton conceived that the doctrine of Eleuſis differed from the doctrine of the ſchools: Villoiſon has contended they were the ſame; but in explaining the former, he has done no more than adduce the opinions of the Stoics (and the modern Spinoſa), which exclude a belief in future rewards and puniſhments; and according to which, the metempſychoſis muſt alſo be rejected. Plutarch, cited above, has evidently Platoniſed; he has, perhaps, exceeded the mark by as much as Villoiſon may be ſuppoſed to have fallen ſhort of it. Without inſiſting upon the reports of Plato, Pauſanias, and Clement, that the myſteries were inſtituted by way of purification, and paſſing by thoſe frequent alluſions to purification which are evident upon the Greek vaſes, it were better to inquire—what did the myſteries decree with regard to thoſe who omitted to avail themſelves of the benefit of initiation? and wherein did any *preference* conſiſt? A fragment of Cicero, reſpecting the Metempſychoſis, muſt be allowed to have conſiderable weight: it ſeems to imply that the uninitiated entered into another ſtate of exiſtence after the preſent, by way of obtaining that luſtration which the myſteries would have at once ſecured to them. There is every reaſon to believe that the paintings upon Greek vaſes, are the only volumes in which Eleuſinian doctrines reſpecting a future ſtate are correctly detailed. Much may be brought to light by their means. It remains that we conſider whether our time will be worthily beſtowed in proſecuting the enquiry."

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ART. III. *Memoirs of the Life of Mrs. Elizabeth Carter, with a new Edition of her Poems, ſome of which have never appeared before: to which are added, ſome miſcellaneous Eſſays in Proſe, together with her Notes on the Bible, and Anſwers*

*to Objections concerning the Chriſtian Religion. By the Rev. Montagu Pennington, M. A. Vicar of Northbourn in Kent, her Nephew and Executor.* 4to. 648 pp. 2l. 2s. Rivingtons. 1807.

BIOGRAPHY when well executed may be rendered ſubſervient to the nobleſt purpoſes of virtue and of learning. This indeed is ſo obvious in itſelf, and ſo univerſally acknowledged, that it ſeems a waſte of time to confirm the axiom by remarks which cannot be new, or by aſſertions which cannot be refuted. Who will deny that to mark the progreſs by which great talents have advanced from obſcurity to diſtinction, the foibles which have obſtructed the path, or the brilliant efforts which have beautified and adorned it, will afford both inſtruction and entertainment to thoſe who contemplate it either from the deſire of imitation, or merely from the complacent emotion of receiving a leſſon of morality ſtrengthened by example? But this is only true of biography well comprehended and properly executed. The feeble ſketches we ſo often meet with by puny writers, and of inſignificant characters, are an incumbrance to literature and of no benefit to the community. It has been the faſhion, and we wiſh to check it, to give detailed accounts with all the ſolemnity of didactic importance, of men, women, and we believe we may add children, diſtinguiſhed by nothing that could juſtify the ſerious contemplation of minds ſtudious of real improvement, but marked alone by eccentricities, follies, and perhaps vices. We could eaſily exemplify this aſſertion by particular ſpecifications, but the reader who is only commonly acquainted with the productions of the London preſſes for the laſt few years will not require ſuch aſſiſtance.

We knew Mrs. Carter well, and greatly eſteemed her for her attainments, and her various excellent qualities, nor can there be any kind of objection to a biographical account of ſo diſtinguiſhed an individual. But it is not in our power unreſervedly to commend the work before us, either for vigour of execution, or the felicity of its diſcrimination and arrangement. Some things are certainly introduced which the friends of Mrs. Carter cannot wiſh to ſee; being ſo frivolous and trifling, that they neither do honour to the perſon celebrated, nor properly belong to biography. At the ſame time it muſt be remarked that there is perpetual demonſtration of good feelings and good ſenſe, of reading, and reflection. We will however no longer delay the reader from entering on the work itſelf.

It cannot be ſuppoſed that the life of a female, however accompliſhed or however connected, paſſing part of the year at Deal and part in London, writing one day to Mrs. Montague and another to Miſs Talbot, can excite much intereſt from its variety of incident. Mrs. Carter was born at Deal, her father was a reſpectable clergyman, who gave all his children, daughters as well as ſons, a learned education. The ſubject of this volume was at firſt remarkably ſlow of apprehenſion, but by great pertinacity of application, perſevering almoſt beyond example, ſhe accompliſhed her determined purpoſe, and became a great proficient in the learned languages. One peculiarity is mentioned of a ſingular kind, namely her ignorance, and as it ſhould ſeem her contempt for proſody. It ſeems extraordinary that ſhe ſhould not have been aware of its importance, and ſhe muſt have known that very little labour would have conquered every difficulty. This deficiency muſt therefore be conſidered as ſome impeachment of her taſte as well as judgment. She however taught herſelf, French, Italian, Spaniſh, German, Portugueſe, and finally Arabic.

From her earlieſt youth ſhe was remarkable for her piety, her knowledge of the Bible, and her delight in religion. At p. 13 of the volume we are told that it was her wiſh that her letters ſhould not be publiſhed. Certainly ſome of the letters which appear in this volume might as well have been ſuppreſſed, but how this wiſh, ſeriouſly expreſſed, can be reconciled with two large quarto volumes of her letters now upon our table, we are not ſufficiently verſed in the laws of caſuiſtry to explain. The juvenile letters at p. 18, are ſuch as moſt young ladies tolerably educated would be able to write; at p. 23, we have an inſtance of trifling anecdote, of which ſeveral occur in the progreſs through the work. At p. 33, an anecdote diſgraceful to the underſtanding of one of her ſiſters is injudiciouſly introduced. She had heard that Miſs Carter was going to be a member of parliament, and ſhe writes to be informed whether it is true. It is qualified indeed by the information that this was a younger ſiſter. The ſpecimens of Lady Hartford's letters at p. 35, 36, &c. are truly elegant.

At p. 42, are letters from Savage the poet to Miſs Carter. Theſe are written in the moſt prepoſterous terms of adulation. That ſhe ſhould think ill of his moral character is natural, and indeed to a mind ſo correct as hers, was unavoidable, but that ſhe ſhould not be "greatly delighted" with his poetry, ſeems to ſhow that her taſte was here affected by her prejudice.

dice. We ſhould inſert the letters from the celebrated but unfortunate Baratier at p. 58, but that theſe alſo are marked with the moſt extravagant language of compliment and flattery.

The account of the apprehenſions entertained at Deal and its neighbourhood, of an invaſion from the French in 1745, will be found at p. 84, and cannot be read without a ſmile; nor the deſcription of her entirely educating a brother for the univerſity where he acquitted himſelf with honour, without approbation and eſteem.

The work from which Mrs. Carter received the firſt diſtinction and reputation ſhe enjoyed, was her tranſlation of Epictetus, and at this part of the life we willingly pauſe to make an extract.

"The tranſlation was begun in conſequence of ſome converſation that had paſſed between Miſs Talbot and Mrs. Carter when they were together; and that Mrs. Carter entered upon her task upon her return from London to Deal, in May 1749.

FROM MRS. CARTER TO MISS TALBOT.

Deal, June, 20, 1749.

"'I have really no patience with the tranſlations I have incloſed you, for they appear to me neither ſenſe nor language; but I had much rather give you proof that I can write obſcure and bad Engliſh, than that I could refuſe to attempt at leaſt any thing which you command me.'

"The Biſhop of Oxford however, thought very differently of the merit of the tranſlation, as appears by Miſs Talbot's anſwer to the letter which contained the foregoing paſſage.

MISS TALBOT TO MRS. CARTER.

"'I truſt to your honour in venturing back two of your tranſlations, which I ſend incloſed; for remember they are mine, and muſt be returned. I give you a thouſand thanks for having thus far complied with my requeſt, and I hope at leiſure hours you will go on with the ſame excellent work.

"'The Biſhop of Oxford ſays your tranſlation is a very good one; and, if it has any fault, it is only that of being not cloſe enough, and writ in too ſmooth and too ornamented a ſtyle. Epictetus was a plain man, and ſpoke plainly; a tranſlation that ſhould expreſs this would, he thinks, preſerve more the ſpirit of the original, and give an exacter notion of it. The next day after I had your packet, he wrote down the two haſty tranſlations I have incloſed to explain what he means. This is all he has to ſay, except that he much hopes you go on in a work you

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are so well fitted for, and for which I hope to be much the wiser. Should you leave off now, I should almost be tempted to think that you take this critique amiss; but indeed if you knew how much I admire these specimens, you would, I am sure, gratify me with more, provided the application does you no harm, and does not hinder you from being employed in any way you like better. You will be so good as to return me both your translations, and my Lord's, when you have compared them.'

TO MISS TALBOT.

"'Return my most sincere thanks to my Lord for the instructions he has been so good as to give me about Epictetus, which I will endeavour to observe. I have not done any more, for I really thought what I sent you so wretchedly ill translated, that I had no heart to make any further attempt. I believe I had some important thing to say in defence of my passion for ornament, and to have drawn in poor Epictetus to assist me! but my head is really so confused that I cannot tell what I mean.'

FROM MISS TALBOT.

"'My Lord desires to hear all you can say in behalf of ornaments; but unless you can prove to him that Epictetus wore a laced coat, he will not allow you to dress him in one. You are welcome, I dare say, to the copy, [of what the Bishop had translated] and pray go on and translate.'—P. S. [In the Bishop's hand-writing.]

"'Let me speak a word for myself: why should you change a plain, home, awakening preacher into a fine, smooth, polite writer, of what nobody will mind? Answer me that, dear Miss Carter.'

MRS. CARTER TO THE BISHOP OF OXFORD.

"'It must be acknowleged, my Lord, that the Enchiridion is merely plain common sense; but is not Arrian's Commentary much less simple. The reasoning often requires a much closer attention than the generality of readers are willing to bestow, and in some places appears even abrupt and unconnected; should it not, therefore, seem necessary to translate such a book rather in a paraphrastical way? With regard to style, one certainly ought not to introdute tropes and figures which the author himself never dreamed on; but if the sense is preserved, is it not lawful to endeavour to make him speak such a language as will make him appear natural and easy to those with whom he is taught to converse, rather than to retain any peculiar modes of his own country, which, to those who do not understand them, may appear uncouth and awkward: and moreover books of morality, which have no sacred authority to recommend them, will find it difficult to recommend themselves without some little external helps.'

"The latter part of this letter was unfortunately loſt before it came into the editor's hands; but the Biſhop's reply to it is as follows.

Cuddeſden, Sept. 13, 1749.

"'Good Miſs Carter,

"'This naughty girl [*Miſs Talbot*] hath ſealed up her packet without giving me notice; and ſo you muſt take what I have to ſay by itſelf. Arrian is not a commentator on Epictetus, as Simplicius is; but profeſſes to exhibit his very converſations and diſcourſes, as Xenophon doth thoſe of Socrates: and a tranſlator ſhould repreſent him in our tongue, ſuch as he appears in his own: not indeed copying the peculiarities of the language he ſpeaks in, but ſtill preſerving his genuine air and character, as far as ever is conſiſtent with making him rightly underſtood. Where the terms of his philoſophy are now become obſcure, or the manners of his age and country unſuitable to ours, I allow the one to be cleared up, and the other ſoftened, to a requiſite degree, in the tranſlation itſelf, and ſtill more in a ſhort note. Nay, ſome parts, thoſe for inſtance where he digreſſes into logical niceties, provided a general notice be given of what nature they are, I think may be entirely paſſed over. Et quæ deſperas tractata niteſcere poſſe, relinquas. But with proper exceptions of this kind, every ancient writer ſhould, in common juſtice, be laid before the modern reader, if at all, ſuch as he is. And Epictetus in particular ſhould, becauſe he will make a better figure, and have more influence in his own homely garb than any other, into which he may be traveſti. Abruptneſs and want of ornament very often add much force and perſuaſion to what is ſaid. They ſhew the ſpeaker to be in earneſt, which hath the greateſt weight of any thing: and the ſame ſentiments delivered in a ſmooth and polite, a florid and panegyrical, or a formal and profeſſional ſtyle, are no longer the ſame. Theſe laſt were the methods in vogue when Epictetus lived; and they had brought philoſophy into diſregard and diſgrace. He ſaw it with grief; and reproved Meſſieurs les Philoſophes with an honeſt zeal. Surely then we ſhould be very careful to do nothing that may but ſeem to approach towards transforming him into one of theſe gentlemen. And I am fully perſuaded, that plain and home exhortations and reproofs, without ſtudied periods and regular connections, in ſhort, ſuch as they might be ſuppoſed to come extempore from the fulneſs of the old man's good heart, will be more attended to and felt, and conſequently give more pleaſure, as well as do more good, than any thing ſprucer that can be ſubſtituted in their room. I do not mean by all this to vindicate my own ſpecimens. I confeſs myſelf to have bent the ſtick as ſtrongly as I well could, the oppoſite way to yours. But I am content to divide the difference with you; which, perhaps, after we have both explained ourſelves,

ourſelves, will be no great one. Yet indeed, of the two, I think a rough and almoſt literal tranſlation, if it doth but reliſh ſtrongly of that warm and practical ſpirit, which to me is the character-iſtick of this book, infinitely preferable to the moſt elegant paraphraſe, that lets it evaporate, and leaves the reader unmoved. I know you experience ſo much of this way of thinking in general, that I may very ſafely truſt you with the particular application of it; and therefore ſhall only add, that I am, with high eſteem, and every good wiſh,

Madam,

Your moſt obedient, humble ſervant,

THO. OXFORD.'

"The ſtrong ſenſe of this letter, and the juſtneſs of the reaſoning contained in it, will, it is hoped, to moſt readers, be a ſufficient apology for its length. It had the deſired effect of convincing Mrs. Carter, as will be ſeen hereafter. Miſs Talbot was alſo of the ſame opinion, which had deſervedly great weight.

MISS TALBOT TO MRS. CARTER.

"'I am much of my Lord's mind (ſo far as I can judge from the manner in which things ſtrike me) for energy, ſhortneſs, and plainneſs. I return you a thouſand thanks for your goodneſs in providing me this high and uſeful entertainment; and ſo far as the application is not hurtful or diſagreeable to you, ſhould extremely wiſh you to go on. But in either of theſe caſes I had rather learn Greek, Arabick, or Hottentot myſelf, than put you on an unpleaſant taſk, or give you an hour's head-ach.'

"In her anſwer to this Mrs. Carter ſays, 'You need be in no trouble about my head, for it is upon the whole much better, and receives no kind of injury from Epictetus. It is impoſſible I ſhould find a ſtudy diſagreeable, which you are ſo obliging as to ſay gives you pleaſure. I am only provoked with myſelf for doing it ſo awkardly; however, I hope to make ſome improvement from the excellent inſtructions which my Lord has been ſo good to give me.'

MISS TALBOT TO MRS. CARTER.

"'Enough of this ſubject: 'tis high time I ſhould talk to you about your better employment, which, for my ſake, you are ſo obliging as to perſevere in. It is but fair to tell you, that we copy out your papers in a little book, ſo that you need not take the trouble now to return them again. I wiſh I could deſerve half your goodneſs; but the fig-tree muſt have time you know to grow good for any thing.'

"The following letter is written with ſo much ſpirit, and puts in ſo ſtrong a light the manner in which Miſs Talbot made the leſſons of the Grecian ſage uſeful to herſelf, that I am tempted

to tranſcribe it. And here it is proper to obſerve, that this was the only uſe to which the tranſlation was then propoſed to be applied, as no mention had been made as yet of any deſign to publiſh it.

MISS TALBOT TO MRS. CARTER.

Dec. 5, 1749.

"'Indeed you are miſtaken for once, dear Miſs Carter, and I like your packet of Epictetus better than any I have yet had. Not that it is without its difficulties; but a few difficulties which put one upon thinking, and which thinking will get over, are ſurely infinitely preferable to a languid diffuſe explicitneſs. What force, what life, what ſtrength, and ſhortneſs of expreſſion! What excellence of ſentiment! What dignity and authority of reaſon, and common ſenſe! And what an excellent reproof and leſſon has the honeſt, plain old man given to me, (thank you a thouſand times for tranſmitting it.) Whenever I am ſeized with an impertinent, untimely fit of reformation, or with a ſplenetic diſſatisfaction either with the company, or tedious lowlineſs, methinks I hear his voice ſounding in my ears *—"But you are wretched and diſcontented; be pleaſed, and make the beſt of every thing. Call ſociety an entertainment and a feſtival."—You are right, moſt revered Epictetus. In ſociety our hearts ſhould be open to every cheerful, good-humoured, kind affection. 'Tis a time of feſtivity when our buſineſs is to delight and do good to one another. What an idea, and how does it brighten up London to me! I will no longer call it—I dare no longer ſigh to myſelf in ſecret, that it is a tumult, a chaos, a confuſion, vanity and vexation of ſpirit; but I begin to feel myſelf grow ſociable and tolerating.

"'My Lord has read what you have done with great approbation; and do not be diſcouraged from going on, for you do excellently, and you give us all high pleaſure.'"

It is a little ſingular that a lady, however learned, ſhould ſelect ſuch an author as Epictetus for the purpoſe of tranſlation; a book dry in its ſubject, corrupt, perplext and difficult in its text, and not at all likely to enter into very extenſive circulation. It muſt ſtill be confeſſed, that the poliſhing and correcting hand, and critical approbation of Dr. Secker, a learned prelate, and one of the ornaments of the Engliſh bench, muſt neceſſarily have acted as a powerful ſtimulant to perſeverance. The work remains a monument of the tranſlator's learning, has paſſed through various editions, and will ever have a place in well choſen collections.

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"* See Book I. Chapter 12. Section 2. of the Tranſlation."

The letters written by Miſs Talbot on the ſubject of Epictetus, are ſurely of great excellence, and may be reckoned equal to moſt of thoſe which appear in this volume. A conſiderable portion is next occupied with the deſcription of the tour to Spa, which Mrs. Carter took in the company of Mr. and Mrs. Montagu and Lord Bath. Her letters, deſcribing this tour, are inſerted. They are amuſing, but contain, perhaps, no very ſtriking proofs of ſuperior ability. In ſagacity of remark, and refinement of obſervation, they are ſuch as one ſenſible and well educated female, accuſtomed to good ſociety, may be expected to write to another. The following to Mrs. Veſey is of a higher caſt.

"How much am I obliged to you, my dear Mrs. Veſey, for your kind ſolicitude about me! but here I am, exactly as much alive as you ever ſaw me, though much leſs ſo than I appear in the picture drawn of me by Mrs. Montagu's wit; but at all events—

"Il di s'appreſſa, e non pote eſſer lungi:
Si corre il tempo, e vola."

"Yet this flight of time is mighty apt to deceive our obſervation, when we conſider it through the miſt of human paſſions, and fancy his wings to be clogged and entangled amidſt the intricacies of varying wiſhes, and undetermined events. How ſeldom is it that the mind can riſe to that point of view from whence it ſurveys him hurrying on, with unobſtructed ſpeed, towards eternity, and thither inviting all our hopes and fears to follow him!

"I do not at all agree to your project of ſending me into Mercury or Venus. As long as one remains in this ſolar ſyſtem, I have no idea of being better ſituated than upon Earth, which, with a true patriot prejudice, I am inclined to think as much preferable to any other planetary region, as England is to every other country on the terraqueous globe. You ſee I have not travelled away my Engliſh partiality. I am ſure I can never be in any danger of loſing it in Holland, which is beyond deſcription diſagreeable to my imagination. I do not attempt to give you any deſcription of the places through which we have travelled, becauſe you have ſeen them all. Was you ever at Cologne? If you have, perhaps you may wonder that in this dark, dirty, ragged city, I found myſelf more amuſed for three or four days than in any other which we have ſeen.

"You aſk why I prefer the German character and manners to the French? Becauſe I believe the character more honeſt, and I find the manners leſs buſtling, and leſs affected, but equally polite; indeed I always conſider the French as the moſt peſtilent

corrupters of the human heart; and their writings more ſo than any I ever read, tend to the ſubverſion of all principles, and ſap the foundation of all morality, and the ſtifling of all ſentiment. You will not imagine me extravagant enough to apply all this to each individual, though I met with an Engliſh lady at Spa, who had reſided in France, and ſhe declared to me that ſhe never met with any one perſon while ſhe was there, who had either principle or ſentiment; to her great ſurpriſe, ſhe once thought ſhe had diſcovered a character poſſeſſed of both, but, upon further enquiry, the lady proved to be a Canadian.

"While we were at Spa, I beſtowed more words upon all the Iriſh I met with, than I uſually beſtow upon people of any nation with whom I am not ſufficiently acquainted to think I have a right to teaze them, in hopes of finding ſome who could talk with me about you; but I was ſo unlucky as to find none who knew any thing more than juſt the ſyllables that form your name. I made myſelf amends, however, by Lady Primroſe, and the affection with which ſhe always mentioned you did my heart good.

"*Thinking*, my dear Mrs. Veſey, muſt always tend to peace, when it is exerciſed under an awful ſenſe of the preſence of the Supreme Being, and with a due ſubmiſſion to thoſe reſtraints which his wiſdom and goodneſs have impoſed on the human faculties. To check the rovings of unprofitable ſpeculation, and fix our attention on the taſk aſſigned us here, all truths unneceſſary for us to know are involved in uncertainty and darkneſs, and the ſearch muſt end in diſappointment and confuſion, and too often in a total ſubverſion of all principles. In the inveſtigation of points eſſential to our preſent ſtate and condition, the powers of the underſtanding are invariably adequate to its ſubject. Does not the difference ſo ſtrongly, ſo evidently marked, plainly diſcover what ought to form the object of our ſtudy? The moſt active genius will never be in danger of languiſhing for want of employment, while it is engaged in unravelling the ſophiſtries of paſſion, detecting the fallacies of the heart, examining the motives of action, and determining the duties which reſult from every particular ſituation.

"Mrs. Montagu's moſt affectionate compliments attend you, but ſhe bids me tell you that the ſpirit never moves her to write letters from any love ſhe has to writing; ſo if you wiſh to hear from her again, you muſt firſt deſerve it by anſwering her letter. Our whole party, I thank God, continue very well, and I am happy in the ſame good account from my diſtant friends; ſo that I am very contented about myſelf, though ſorry to be ſo unprofitable a companion to Mrs. Montagu; for ever ſince I left England, my head has been at leaſt equally bad, and my nerves worſe than for ſome years: ſo far were the Spa waters from doing them any good. If theſe were not good long lived diſtempers, I would

would not alarm your kind partiality for me by mentioning them to you. I hope to be better when I get home, at leaſt I ſhall avoid that aggravation of the evil which is occaſioned by the exertions which are often unavoidable in travelling. My Lord Bath and Mrs. Montagu are ſurprizingly the better for their excurſion, indeed they are much the youngeſt and healthieſt of our whole party.

"We live a very racketting life at the Hague, but to-morrow we ſet out for Rotterdam, then to Breda and Antwerp. I ſhall be very glad when we get into Flanders. I hope about another fortnight will bring us to England, and that I ſhall have the pleaſure of hearing from you very ſoon after my arrival at Deal. Do you mean that you want me to tranſcribe Milton's Allegro in written hand? Pray do, my dear Mrs. Veſey, do get it tranſcribed in a hand that can be read.

"The name of my German friend is Madame de Blum *; ſhe is a Hanoverian by birth, but married to an officer in the ſervice of the Duke of Brunſwick, where ſhe now reſides. I am ſure you would like her, and I have too high an opinion of her character not to be ſure ſhe would like you." P. 243.

We have already given ſo much ſpace to this work that we muſt be conciſe in what remains.

The reader will rejoice to find that Mrs. Carter was rendered eaſy in her circumſtances, by the generoſity of her friends Mr. Pulteney and Mrs. Montagu, and that the cloſe of life was ſpent in placid retirement, with relations who loved and revered her. In relating however theſe circumſtances her biographer is minute to a degree of trifling, which is ſometimes provoking. That his relation took much ſnuff, that ſhe left parties at ten, that her friends accommodated her with their carriages, that ſhe ſipped her tea like other people, and drank milk and water at dinner, is, to borrow the biographer's words, all very milk and wateriſh. Nor is it of much more importance to be told, that though ſhe ſpent her life at Deal, ſhe was no ſmuggler.

To the Memoirs are added, Poems, Miſcellanies in Proſe, Notes on the Bible, with Anſwers to Objections concerning the Chriſtian Religion, and *Letters* from Mrs. Carter on the ſame ſubject.

Theſe Memoirs are the production of an amiable rather than of a vigorous mind; of a writer, who ſo regarding the

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"* Mrs. Carter always preſerved a very great regard for this lady till ſhe died. She had a very intereſting miniature of her."

ſubject of his pen, that the minuteſt actions of her life appeared intereſting and important, fancied they muſt be ſeen in the ſame point of view by the reſt of the world. The conſequence is, that the narrative is without doubt entitled to credit for its faithfulneſs, but will not in all parts excite intereſt. Mrs. Carter's intimate friends knew theſe things before, to the reſt of the world they will ſeem trifling. The work, however, has already reached a ſecond edition, (in 8vo.), and if the pruning knife has there been properly uſed, it will increaſe the credit of the author's judgment, without diminiſhing that of his pious gratitude.

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ART. IV. *A ſecond Defence of Revealed Religion; in two Sermons, preached in the Chapel Royal, St. James's. By Richard Watſon, D.D. Lord Biſhop of Landaff.* 8vo. 54 pp. 2s. Cadell and Co. 1807.

THERE is ſomething at once original and extremely powerful in the arguments employed in theſe two diſcourſes. The firſt turns altogether on the miracles of our Saviour and the Apoſtles; which the learned author proves, in the moſt logical manner, to be entirely incontrovertible. He ſtates firſt, the perfectly uncontradicted teſtimony of the Evangeliſts and Apoſtles, as eye-witneſſes. He then ſtates the unbroken tradition of believers for about 70 generations, beginning with thoſe who *knew* the fact to be true: and he contraſts with it the tradition of the unbelieving Jews, which he alſo ſhows to have begun with thoſe who acknowledged the ſame facts to be true. The manner of ſtating this is original, and very convincing.

"Many heathens and many Jews, contemporary with Jeſus and his Apoſtles, embraced Chriſtianity on its firſt promulgation; the deſcendants of theſe men, in a direct line from father to ſon, may amount to about ſeventy perſons: aſk one of theſe deſcendants why he believes the Chriſtian religion to be true; he will anſwer, his father believed it to be true, his grandfather believed it to be true, all his progenitors, amounting to about 70 perſons, believed it to be true; but that the firſt of them did not merely believe, he knew it to be true, for he had been an eye-witneſs of the miracles wrought by Jeſus, or by the Apoſtles in the name of Jeſus.

"To this an unbeliever may reply: Aſk a Jew why he believes the Chriſtian religion to be falſe; he will anſwer, his father believed it to be falſe, his grandfather believed it to be falſe,

falſe, all his progenitors, amounting to about 70 perſons, believed it to be falſe; but that the firſt of them did not merely believe, he knew it to be falſe. I deny the concluſion; the 70th progenitor of the Jew did not know the Chriſtian religion to be falſe, for he knew that Jeſus and his Apoſtles wrought miracles; and no religion can be falſe, which has real unqueſtioned miracles for its foundation. That the Jews, who lived at the ſame time with Jeſus, knew that he and his Apoſtles wrought miracles, is a circumſtance of great importance in this diſcuſſion, and ought to be proved. The proof may be derived from many places in Scripture; I will content myſelf with producing four.

"When the Phariſees queſtioned the man who had been born blind, and whom Jeſus had reſtored to ſight, concerning the manner in which his blindneſs had been removed, they diſputed whether Jeſus was a ſinner, becauſe he had cured the man on the ſabbath day; but all of them acknowledged that the man had been miraculouſly reſtored to ſight; and one part of them ſenſibly ſaid, "How can a man that is a ſinner do ſuch miracles?'

"On another occaſion, the chief prieſts and the Phariſees gathered a council to deliberate what they ſhould do to prevent the people from believing on Jeſus; 'for this man,' ſaid they, 'doeth many miracles; if we let him thus alone, all men will believe on him.'

"Again, when Jeſus had made a blind man ſee, and a dumb man ſpeak, and all the people were amazed, the Phariſees, not being able to deny the miracle, ſaid, that he had wrought it through Beelzebub.

"Laſtly, when Annas the high prieſt, and Caiaphas, and the rulers and elders, and Scribes, all the chief magiſtrates of the Jewiſh nation, were aſſembled in ſolemn council, and Peter and John were brought before them to be queſtioned reſpecting the miracle they had wrought on a man who had been lame from his birth, not one of the council denied the fact; for, beholding the man which was healed ſtanding with the Apoſtles, they could ſay nothing againſt it: they did not accuſe Peter and John of being impoſtors; they durſt not tell the people who had witneſſed the miracle, that they had been tricked, and that no miracle had been performed; their queſtion was, 'By what power, or by what name, have ye done this?' and 'they conferred among themſelves, ſaying, what ſhall we do to theſe men? for that, indeed, a notable miracle hath been done by them is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.' We cannot deny it—a confeſſion this, not only eſtabliſhing the fact, but indicating a ſtrong diſpoſition in the council to have denied it if they could, if it had not been ſo notorious that they could ſay nothing againſt it. This miracle, though publicly performed by Peter and John, is no where mentioned in the writings of either of them; ſilence upon ſo great an occaſion is

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not the way in which bad men attempt to eſtabliſh their impoſtures.

" It appears from theſe paſſages of Scripture, that not only the common people, but that the rulers of the Jews, knew that Jeſus and his Apoſtles wrought miracles; and, therefore, the concluſion of the Jew, that his progenitor knew the religion of Jeſus to be an impoſture, is not to be admitted." P. 9.

Having proved that every thing which can deſerve the name of teſtimony is in favour of the truth of the Chriſtian miracles, the Biſhop enters upon the abſtract queſtion of the poſſibility of miracles, which he clearly ſhows muſt be admitted, on the ſoundeſt principles of reaſon; and that the cauſe for their operation by Chriſt and his Apoſtles is what muſt be deemed completely adequate. He then encounters the famous argument of Hume on the ſubject of teſtimony, which he clearly places on the right ground; by ſhowing, that if the teſtimony of eye-witneſſes be not adequate to eſtabliſh a new event, it may be held reaſonable to deny a poſitive matter of fact. We much admire the ſound ſenſe and ſpirit with which the Biſhop vindicates the logical part of his diſcourſe.

" I fear," ſays he, " I have troubled you with too logical an argumentation; I could have avoided it, but the ſubject is of the laſt importance, and truth, lying at the bottom of the well, can never be reached by dabbling on its ſurface." P. 21.

He concludes the firſt diſcourſe by urging men to become real as well as nominal Chriſtians.

The ſecond ſermon is on the doctrine of " the ſacrifice of Chriſt;" which the author undertakes to ſhow not to be repugnant to human reaſon. The ſame commanding ſtyle of logic is here employed to defend the divine juſtice, in making all mankind ſubject to death for the tranſgreſſion of Adam; and in admitting the *voluntary* death of Chriſt as an atonement for the tranſgreſſion. On the former ſubject the preacher ſays,

" Why, it has been aſked, did not God make Adam incapable of ſinning? This queſtion may be properly anſwered by another. Is it poſſible to make a free agent incapable of ſinning? Freedom of choice ſeems to imply a poſſibility at leaſt of chuſing amiſs; and a wrong choice being followed by a wrong action, a poſſibility of ſinning ſeems to be inſeparable from the freedom of chuſing." P. 34.

The ſecond, he thus ably illuſtrates from the principle of voluntary ſelf-devotion, allowing at the ſame time that it is impoſſible for us adequately to conceive it in the caſe of Chriſt.

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"When we read of *Curtius* or of the *Decii* voluntarily devoting themſelves to deſtruction, for, as they believed, the preſervation of their country, we do not accuſe the Roman magiſtracy with injuſtice in permitting them to do ſo. When we hear of *Pylades* the friend of *Oreſtes*, of *Pythias* the friend of *Damon*, of *Cavendiſh* the friend of *Ruſſel*, of men ſeverally ready to lay down their lives for their reſpective friends, we never think of accuſing God of injuſtice, in having given to human nature ſympathy ſo acute, benevolence ſo exalted; and ſhall we accuſe Him for having given 'to the Son of his love,' 'to the image of himſelf,' to the firſt-born of every creature,' a degree of benevolence ſuperior to what he hath given to the loweſt of the rational creation?"—"When we obſerve parents or children, huſbands or wives, willingly ſubmitting to much bodily fatigue, ſuffering much mental uneaſineſs, ſuſtaining a variety of evil, that they may thereby leſſen the miſery which indiſcretion, intemperance, or vice of any kind, has brought upon their relatives, we learn, that the diſpenſation of God in permitting Chriſt to ſuffer for the benefit of mankind is ſo far from being repugnant to his juſtice, that it is in perfect correſpondence with the ordinary courſe of his providence." P. 40.

Having eſtabliſhed the doctrine in queſtion on the ground of reaſon and ſcripture, the Biſhop concludes by obſerving, that nevertheleſs great and good men have differed concerning it; and on that ground ſtrongly recommends moderation in all ſubjects of religious difference. We have no doubt, that the clearneſs and ſoundneſs of argument employed in theſe two diſcourſes are calculated to produce the beſt effect, in aid of the venerable author's former works in defence of religion.

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ART. V. *Logic, or an Eſſay on the Elements, Principles, and different Modes of Reaſoning. By Richard Kirwan, Eſq. L.L.D. P.R.I.A. F.R.S. &c. &c.* 2 vols. 8vo. Payne and Mackinlay. 1807.

DR. Kirwan has been long known to the public as an eminent and zealous chemiſt, and geologiſt; and his works in theſe departments of ſcience have juſtly attained the rank of ſtandard productions. He now appears before the world in a new character, and offers his ſervices in a branch of knowledge which requires attainments of a very different nature. It muſt be acknowledged, however, that he has proved himſelf to be well qualified for the taſk which he

he has undertaken; and that he has talents which are adapted to an *intellectual* as well as to a *chemical* analyſis.

Among the modern claims to ſuperiority in wiſdom, it has not been uncommon to ſpeak of the logic of Ariſtotle in terms of unqualified contempt; and indeed to depreciate the ſtudy of logic altogether as an unneceſſary and diſguſting waſte of time. Men of good natural parts, it has been ſaid, contrive to reaſon well enough, upon any ſubject with which they are acquainted, although they have never learned logic; while thoſe who are converſant in this boaſted art, however they may ſhine in diſputation, are not more celebrated for diſcovering hidden truth than their fellow-creatures. Both theſe aſſertions we conceive to be unfounded. We every day ſee falſe reaſonings and erroneous arguments obtruded upon the world, in the moſt important ſubjects of enquiry; the fallacy of which might be clearly detected, by applying to them the teſt of a ſound logic. So vague indeed is the mode of arguing which paſſes current with moſt people, in the weightieſt matters, in the diſcuſſions of government, religion, commerce, and legiſlation, that nothing appears more deſirable than the general diffuſion of juſt and rational principles of reaſoning; of a ſtandard by which we might eſtimate the pretenſions of thoſe who lay claim to the diſcovery of new truths, or a touchſtone by which we may diſtinguiſh the ſophiſtries of the ſciolift from the valuable diſquiſitions of the impartial and enlightened inquirer.

Even to thoſe who are well qualified by nature to reaſon juſtly, and whoſe judgment is unbiaſſed by paſſion or prejudice, the ſtudy of logic is by no means either uſeleſs or unneceſſary. Though they may reaſon well without it, they would ſurely reaſon better by its aſſiſtance. We often find perſons who have a good natural voice and ear, that can ſing very tolerably, although they do not underſtand a note of muſic; but no one will pretend that a ſcientific knowledge of muſic is, on that account, of no uſe in enabling us to ſing well. On the contrary, it is well known that ſuch a knowledge of the art would enable a perſon with an inferior voice to excel one that was better endowed by nature; and in the beſt performance of the man who has never ſtudied muſic, the ſcientific muſician will be able to detect frequent violations of propriety. We conceive the ſame obſervations to be applicable to logic; and indeed to every thing that deſerves the name of an art. It is in vain to expect that natural ingenuity will ſupply the place of regular inſtruction in the myſteries of any mechanical employment; or that the

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man who has ſerved a regular apprenticeſhip to his trade, will not be a better workman than the merely ſelf-taught artiſan: and it is little leſs abſurd to expect that we ſhall be accurate and accompliſhed reaſoners, without ſtudying the nature of arguments, the mode of applying them, and the elementary principles of knowledge on which they muſt be founded. It is true, indeed, that many adepts in logic may be found, who do not ſeem to excel the generality of mankind in their ability to diſcover unknown truth. But this is rather to be aſcribed to the defective manner in which the art is generally taught, than to the inſufficiency of the art itſelf. Little has been done by modern logicians towards the improvement of their art, except commenting upon the dialectics of Ariſtotle, and accommodating them in ſome degree to modern palates, and to the improved ſtate of modern knowledge. But valuable as the Ariſtotelian logic undoubtedly is, it cannot now of itſelf be accounted a complete art of reaſoning. Its mode of proof by category and ſyllogiſm is purely ſynthetic; and therefore however well contrived for detecting error, it cannot be conſidered as a fit engine for the diſcovery of truth, in the various branches of philoſophy, both phyſical and intellectual, which it is now known we can only ſucceſsfully cultivate by the method of analyſis.

This great truth was firſt clearly pointed out to the world by the immortal Bacon, who not only ſhowed the value of the method of analyſis or *induction*, in diſcovering the laws of nature, but aſcertained the rules by which this method ought to be governed, and the mode of applying it to ſcientific diſquiſition. He diſtinguiſhed it by the name of the *novum organum*, in oppoſition to the more ancient *organum* furniſhed by the Ariſtotelian logic, of which he was led by the power of contraſt, to form by far too unfavourable an opinion. He proved indeed that it was not adapted to diſcover unknown laws of nature; but it by no means follows from this, that it was entirely uſeleſs. The ſame ſlur, however, continued to be thrown upon the Ariſtotelian logic by the followers of Bacon, and particularly by the celebrated Locke, who condemns the doctrine of ſyllogiſm, as no better than ſolemn trifling, and calculated only for the purpoſes of cavilling and diſputation. Since the period of the writings of this philoſopher, the logic of Bacon and Locke has been continually ſet in oppoſition to the logic of Ariſtotle; and the admirers of the new logic have thought it neceſſary to pronounce the moſt unqualified condemnation upon the old.

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In the juſtice of this deciſion, we are by no means diſpoſed to acquieſce; and we think it very poſſible to give due praiſe to the organum of Bacon, without condemning to oblivion the organum of Ariſtotle. To form a complete ſyſtem of logic, it would ſeem neceſſary that both methods ſhould be combined, and properly illuſtrated; for the ſynthetic mode of reaſoning is a legitimate mode, as well as the analytic; and he can never be conſidered as an accompliſhed logician, who is not expert in the uſe of both. By ſyntheſis he may be enabled to impugn his adverſary, and defend his own arguments; but analyſis is neceſſary to provide him with ſound topics of diſcuſſion, and to ſupply the proofs by which they may be ſupported. We were in hopes that the work before us might exhibit this deſirable combination of the old and new logic, which has hitherto been a deſideratum in ſcience; as its author, from his favourite purſuits, muſt be fully aware of the benefits deducible from the method of analyſis. If we have not been completely gratified in this expectation, we are yet ready to allow that Dr. Kirwan has made many material improvements upon our common ſyſtems of ſchool logic, and has, on the whole, produced a work, from the peruſal of which much advantage may be derived to the ſtudent.

In a well written preface, Dr. Kirwan ſtates the importance of the ſtudy of logic, and obviates the objections which have been made againſt it. The following obſervations on the connection between the reaſoning of mathematics, and that which is applicable to other ſubjects, are ſtriking:

"In no ſcience have the rules of logic been ſo well obſerved, as in that of mathematics, for, in none is their application ſo obvious and eaſy. Their terms are ſimple, and for the moſt part neither obſcure nor ambiguous. Their propoſitions are equally ſimple, and their mode of reaſoning being founded on the relation of identity, or equality with objects contained in ſome or other of the foregoing propoſitions, and theſe ultimately on ſelf-evident axioms, is demonſtrative. But, to diſcover this relation in many inſtances, a comprehenſive view of all the preceding propoſitions, an intenſe and unbroken attention, a luminous diſcernment of the cleareſt method of obtaining a ſolution, are requiſite. Hence, ſome * have been led to imagine, "that the

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"* Duncan's Logic, p. 224, 225. Locke on the Conduct of the Human Underſtanding. Watts's Logick, Part III. chap. iv."

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true way of acquiring a habit of reaſoning cloſely, and in train is to exerciſe ourſelves in mathematical demonſtrations; that having got the way of reaſoning which that ſtudy neceſſarily brings the mind to, they may be able to transfer it to other parts of knowledge as they ſhall have occaſion." This, however, is an egregious miſtake; the mode of reaſoning of mathematicians being founded on the relation of identity or equality, is not transferable to any other ſcience, into which mathematical conſiderations do not enter; as ethics, juriſprudence, whether natural or municipal, medicine, chemiſtry, &c. theology, metaphyſics, &c. which are founded on relations entirely different. On thecontrary, the habit of mathematical reaſoning, ſeems to unfit a perſon for reaſoning juſtly on any other ſubjects, for, accuſtomed to the higheſt degree of evidence, a mathematician frequently becomes inſenſible to any other. Thus *D'Alembert*, one of the ableſt mathematicians of the laſt century, was, as *Mr. La Harpe* tells us,* a ſceptic in every thing elſe; though under the guidance of no unruly paſſion, his letters ſhew him to have been an inveterate enemy to Chriſtianity. *Condorcet* was not leſs ſo. *Proclus*, an eminent mathematician of the fifth century, wrote moſt abſurdly on other ſubjects, and particularly a refutation of the Chriſtian religion. *Fatio*, a diſtinguiſhed mathematician of the beginning of the laſt century, became a downright fanatic†. Biſhop Warburton‡ tells us, that the oldeſt mathematician then in England, was the worſt reaſoner in it. *Barbeyrac*, in the preface to his tranſlation of *Grotius*, *De Jure Belli et Pacis*, informs us, that a mathematician undertook to refute it, but of this refutation he ſays, "on n'a jamais rien vu de plus pitoyable, et on ſeroit ſurpris qu'un mathematicien pût ſi mal raiſonner, ſi l'on n'avoit d'autres exemples bien plus illuſtres, qui montrent clairment que l'etude des mathematiques, ne rend pas toujours l'eſprit plus juſte en matiere de choſes qui ſont hors de la ſphere de ces ſciences." And *Le Clerc* remarks, "qui aſſueti ſunt mathematicis ideis, quæ facillime a ſe invicem diſtinguuntur, et animadvertuntur, ubi volunt ſecundum notæ artis regulas de rerum publicarum aut domeſticarum adminiſtratione judicare, ineptiſſima ferunt judicia §."

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"* Lycée, vol. 15, p. 129."

"† Hiſt. Acad. Berl. 1792, p. 12."

"‡ Preface to Julian, p. 21."

"§ Logic, vol. i. p. 150. And Condillac ſays, "nous avons quatre metaphyſiciens celebres, Deſcartes, Malbranche, Leibnitz, et Locke; le dernier et le ſeul, qui ne fut pas geometre, et de combien, n'eſt il pas ſuperieur aux trois autres?" Condill. vol. vi. p. 225, in 12mo."

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"The chief advantage poſſeſſed by mathematical ſcience, reſults from the clearneſs of its definitions, at leaſt of ſuch as are neceſſary for its demonſtrations, and the ſimplicity of its ſigns, which are objects of ſenſe. But logic requires equally clear definitions of the ſenſe in which the terms it employs ſhould be taken, though, from the intellectual nature of its object, they cannot be exhibited to the ſenſes. Many mathematical, (indeed unneceſſary) definitions have been conteſted even by mathematicians themſelves, ſuch as the definition of *number*, differently given by Euclid, Stevinus, and Sir Iſaac Newton*. Nor, have they even agreed on the definition of *magnitude*†, and as to habituating the mind to intenſe application, there is no ſcience that does not equally require it, and in ſtudying it, the habit is much more advantageouſly obtained. So far are mathematics from being neceſſary to logic, that, on the contrary, logic is frequently neceſſary for detecting the errors of a mathematician, of which inſtances may be ſeen in the logic of Port Royal, part. iv. chap. iv. and v. and Enclyclop. Mathem. *Infini.* If logic has had its ſophiſms, mathematics has had its paralogiſms, and algebra, in particular, many abſurdities. Nay, the frame of mind neceſſary to conſtitute a great dialectician, ſeems different from that neceſſary to conſtitute a great mathematician, for it is ſaid, that Bayle could not underſtand Euclid; 12 Bibliotheque choiſie, p. 223.

"But though mathematics cannot ſuperſede the ſtudy of that part of logic, which treats of the ſignification of words, the genuine import of different propoſitions, the nature of ratiocination, and rules of interpretation, yet they appear to me of great uſe, in eſtimating the degrees of probability, a ſubject which hitherto has not been compriſed, (no more than the general rules of interpretation) in any treatiſe of logic, or, at leaſt, very ſlightly noticed. Of probability in general, I have treated at large, and found no other branch of mathematics neceſſary, but common arithmetic, when the probability of teſtimony only is concerned. In other caſes, the inеſtimable works of the late excellent Dr. Price, and of Mr. Morgan, ſhould be conſulted.

"Omitting thoſe writers, who, to very little purpoſe, but with great ingenuity, have applied the rules of probability to various games, I believe Sir W. Petty was the firſt that applied them to important objects; and Leibnitz‡, in the year 1669, applied them to political reaſoning, in a tract, which he compoſed on the occaſion of an election of a king of Poland. He tells

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"* Hutton's Mathem. Dict. *Number.*"

"† Encyclop. Mathem. *Grandeur.*"

‡ Leibn. 243.

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us*, "La philoſophie practique, eſt fondée ſur l'art d'eſtimer les degrés des probations qui ne ſe trouvent pas encore dans les auteurs logiciens. Pluſieurs argumens probables joints enſemble, font quelquefois une certitude morale, et quelquefois non; il faut donc une methode certaine pour pouvoir determiner. On dit ſouvent avec juſtice, que les raiſons ne doivent pas être contées, mais peſées; cependant perſonne ne nous a donné encore cette balance qui doit ſervir a peſer la force des raiſons; c'eſt un des pus grands défauts de notre logique." This defect I have endeavoured to ſupply, partly from my own meditations, and partly from the works of *Condorcet*." Vol. I. Preface, p. ii.

The common treatiſes on logic are divided into four parts, which treat ſucceſſively of "Simple Apprehenſion or Conception,—Judgment,—Reaſoning,—and Method." The work of Dr. Kirwan has four correſponding diviſions, although they are diſtinguiſhed by different titles. His firſt part treats "of the elements of reaſoning;" his ſecond, "of ratiocination, and its eſſential principles;" 3d, "of the different effects of ratiocination, namely, conviction, certainty, belief, perſuaſion, preſumption, opinion, or doubt;" and 4thly, "of method." The titles of the ſubordinate chapters prove that the ſubjects of theſe diviſions correſpond to thoſe of the commonly adopted arrangement, however much they may ſeem to differ in the caſe of the firſt three parts. Thus the author's firſt part is occupied in explaining terms, and enumerating the different claſſes into which the various kinds of truths or propoſitions have been diſtributed. In part ſecond he treats of judgment, or belief, and the relations or properties of things on which it is founded; together with the nature of definition, deſcription, and diviſion. The third part diſcuſſes the important ſubject of proofs or arguments, arranged under a variety of heads, ſuch as "Demonſtrative proofs,—proofs productive of certainty,—of ſufficient authority,—ambiguous or ſuſpicious proofs,—fallacious proofs,—probable proofs," &c. &c. In diſcuſſing theſe topics, Dr. Kirwan every where diſplays an acute and penetrating mind, and an extenſive knowledge of what others have written on the ſubject. Yet his manner will be thought repulſive, from the brief and ſententious mode of writing which he has adopted; and the want of connection and unity in the ſucceſſive paragraphs into which his chap-

* Leibn. 246.

ters are divided. This we think a ſerious defect in the work, as it renders the ſubject more dry and forbidding than it neceſſarily is of itſelf; while it ought to have been the author's endeavour to make it, if poſſible, attractive to the ſtudent. In every ſyſtem of ſchool logic, a number of technical and abſtract terms muſt, of neceſſity, be defined and illuſtrated; but the explanations of theſe terms ſhould not themſelves be couched in abſtract and ambiguous language, but ſhould contain an application to particular caſes, and fix the attention to preciſe and definite objects.

In the following paſſage, though ſome particular examples are introduced, we believe the ſtudent will be a good deal puzzled by the author's explanation.

"To judge of the truth or falſehood of complex propoſitions, four caſes ſhould be diſtinguiſhed. For, firſt, the principal may be true, and the incidental alſo.

"Or, ſecond, the principal may be true, and the incidental falſe

"Or, third, the principal may be falſe, and the incidental true.

"Or, fourth, the principal may be falſe, and the incidental alſo.

"The firſt and fourth caſes admit of no difficulty.

"But, in the ſecond caſe, we muſt obſerve whether the incidental be *explicative* or *reſtrictive*; if it be *explicative* and falſe, yet the complex, in the opinion of moſt logicians*, is true, as *Alexander the ſon of Cyrus conquered Perſia*; but if it be *reſtrictive* and falſe, then the complex is falſe, as a *figure which has three ſides has four angles*.

'In the third caſe, the complex is undoubtedly falſe, as *Alexander the ſon of Philip conquered Italy*." Vol. I. p. 117.

We deem it another defect of the preſent work, that no notice is taken of ſome of the moſt celebrated inventions of the original logical ſyſtem of Ariſtotle, ſuch as the diviſion of the ten categories, which ought to have been explained in the firſt part. The account of definition alſo, though judiciouſly executed, is defective in not explaining the Ariſtotelian doctrine of definition, by means of genus and ſpecific difference; inſtead of which it aſcribes to a *real* definition the office of aſſigning the eſſential property that diſtinguiſhes the thing defined from all other beings. The

* Watts, Part II. chap. ii. ſec. 5. Port. Roy. ninth edition, p. 188.

buſineſs

buſineſs of a *nominal* definition, is allowed by this author to be merely to explain the *name* of a thing. But ſurely the following is a very ſingular example of ſuch a *nominal* definition:

"The *nominal* definition of water, or rather of the word *water*, is an inodorous, colourleſs, taſteleſs, liquid, convertible into ſteam at the heat of 212°, and into ice at the temperature of 32°, and a ſolvent for ſalts, gums," &c.

Some of theſe properties, and particularly its convertibility into ſteam at 212°, and into ice at 32°, as ſurely *diſtinguiſh* water *eſſentially* from all other ſubſtances, as its peculiar compoſition of "87 parts by weight of oxygen, and 13 of hydrogen air in a concrete ſtate," which is given by Dr. Kirwan as the *real* definition of water, and as indicating "its phyſical conſtitution, and the ingredients of which it conſiſts." To do this in many caſes may not be poſſible, although the ſubſtance in queſtion may admit of a *real* definition; that is, may have ſome characteriſtic property pointed out, by which it is diſtinguiſhed from all other ſimilar ſubſtances. This is by no means neceſſary to conſtitute a *nominal* definition, which is nothing more than a ſubſtitution of a more intelligible for a leſs familiar denomination of any particular object. In this way *ſteam* may be defined "aeriform water," *ice* "ſolid water;" *motion* "a change of place;" and ſo forth.

The moſt original part of the preſent work is "the application of calculation to probability," mentioned in the extract from the preface which we have given. Of this, which occupies a good many pages, we ſhall endeavour to exhibit a ſummary to our readers. The ſubject is not altogether new, having been entered upon by Leibnitz, Halley, and others; but Dr. Kirwan has treated it more fully and minutely than any of his predeceſſors.

It is well known to thoſe who have ſtudied the doctrine of chances, that the value of any future contingency or chance may be expreſſed by a fraction, of which the numerator denotes the number of the favourable chances, and the denominator the ſum of all the chances, both favourable and unfavourable. Thus the chance of throwing an ace, or any particular number upon a common die with ſix faces, being as 1 out of 6, may be expreſſed by the fraction $\frac{1}{6}$. The higheſt poſſible chance therefore, or abſolute certainty, may be expreſſed by *unity* or 1. For if all the faces of a die were marked with aces, the chance of throwing an ace,

which would now amount to certainty, would be expreſſed by $\frac{6}{6} = 1$. On ſimilar principles, *doubt*, or an equality of chances may be expreſſed by $\frac{1}{2}$: from which it follows that a chance expreſſed by a fraction, whoſe numerator is more than half its denominator, may be conſidered as probable; and a chance expreſſed by a fraction whoſe numerator is leſs than half its denominator, may be conſidered as improbable. With reſpect to the value of the chance of two or more future events, or contingencies, it is found by multiplying together the fractions expreſſing the values of the chances of the ſeparate events, if theſe be altogether independent of each other. Thus the chance of throwing aces upon a pair of dice, is as $\frac{1}{6} \times \frac{1}{6} = \frac{1}{36}$; and the chance of throwing aces upon three dice is as $\frac{1}{6} \times \frac{1}{6} \times \frac{1}{6} = \frac{1}{216}$: and the ſame would be the chance of throwing the aces in immediate ſucceſſion for a like number of times upon a ſingle die. If the ſucceſſive events be dependent upon each other, the mode of computation is ſtill the ſame, although here by the failure of the firſt event, the ſecond would be entirely prevented. In this caſe, having eſtimated the probabilities or chances of the two events, as if altogether unconnected, we find the probability of the laſt actually taking place, by multiplying together theſe ſeparate chances. Thus if we have a friend on board a fleet of nine ſhips, and learn that of theſe ſhips eight have been wrecked, and that two-thirds of the crew of the remaining ſhip having periſhed, the probability that our friend may ſurvive is as $\frac{1}{9} \times \frac{1}{3} = \frac{1}{27}$ only.

To apply this doctrine to the probability of teſtimony, or the credit due to the evidence of witneſſes. The principal qualifications by which a witneſs becomes worthy of belief, are *integrity* and *knowledge*; and according to the degree in which he poſſeſſes theſe qualifications, ought to be the reliance which we place in his teſtimony. Let then the poſitive integrity of a witneſs be denoted by I, and its deficiency by I′; let his poſitive knowledge be expreſſed by k, and his defective knowledge or ignorance be expreſſed by k′. Then the chance of his ſpeaking truth in reſpect both of his knowledge and integrity, may be expreſſed by the fraction $\frac{k\,I}{k\,I + k'\,I'}$. For the numerator is the product of the favourable chances k and I, and the denominator is the ſum of this product, and that of the unfavourable chances k′ and I′. This expreſſion of the credibility of a witneſs may be ſtill farther abridged, by denoting the product of the chances favourable to the witneſs or k I, by *a*, and

and that of the unfavourable chances by $a'$, when our formula becomes $\frac{a}{a+a'}$. To combine this with the credibility of facts. If the atteſtation be *affirmative*, calling the chances favourable to the exiſtence of the fact b, and thoſe unfavourable $b'$, we have the probability of the fact denoted by $\frac{b}{b+b'}$ which being combined with the credibility of the witneſs, gives $\frac{ba}{ba+b'a'}$. If the atteſtation be *negative*, we have to combine the probability of the fact, or $\frac{b}{b+b'}$, with the chance *againſt* the credibility of the witneſs, which may be denoted by $\frac{a}{a'+a}$; and from this we obtain $\frac{ba'}{ba'+b'a}$, for the probability of a fact after its denial by a credible witneſs.

Theſe formulæ may be exemplified as follows: Suppoſe the probability of a fact to be denoted by $\frac{8}{10}$, and the credibility of a witneſs by $\frac{6}{10}$. In this caſe $b = 8$, $a = 6$, $b' = 2$ (the difference between 10 and 8), and $a' = 4$ (the difference between 10 and 6). If therefore the evidence here be poſitive, we ſhall have $\frac{ba}{ba+b'a'} = \frac{8 \times 6}{8 \times 6 + 2 \times 4} = \frac{48}{56} = \frac{6}{7}$ for the probability. If the evidence be negative, we ſhall have $\frac{ba'}{ba'+b'a} = \frac{8 \times 4}{8 \times 4 + 2 \times 6} = \frac{32}{44} = \frac{8}{11}$ for the probability.

When two or more witneſſes teſtify to the ſame fact, we find the force of their concurrent teſtimony, by forming a fraction, whoſe numerator is the product of the chances favourable to each, and its denominator the ſum of this product, and the product of the chances unfavourable to each. Thus if the reſpective credibilities of two concurrent witneſſes be as $\frac{6}{10}$, and $\frac{7}{10}$, the product of chances favourable to each, or $6 \times 7 = 42$. The unfavourable chances, or deficiencies are 4 and 3, whoſe product is 12; whence the value of their combined teſtimony is as $\frac{42}{12 \times 12} = \frac{42}{54} = \frac{7}{9}$. If to their teſtimony we were to add that of a third witneſs, expreſſed by $\frac{8}{10}$, the product of the favourable chances would be $6 \times 7 \times 8 = 336$, and of the unfavourable $4 \times$

$3 \times 2 = 24$; and conſequently the reſult $\frac{336}{336 + 24} = \frac{336}{360} = \frac{42}{45}$. If there is any reaſon to ſuſpect the colluſion of the witneſſes, the chance of this muſt be combined with the value of their joint teſtimony, in a manner ſimilar to the eſtimate of *negative* teſtimony given above.

In this mode of computing the value of joint teſtimony, Dr. Kirwan has differed from Dr. Halley, who ſtates, that where there are two concurrent witneſſes of equal credibility, the ſecond does no more than leſſen *part of the deficiency* of the firſt: whereas Dr. Kirwan eſtimates the teſtimony of each upon its own grounds, and then combines them together, and we think him right in doing ſo.

The laſt caſe that we ſhall notice is, that of *contrary* teſtimony, which is to be eſtimated upon ſimilar principles as the *negative* teſtimony of a credible witneſs; viz. by forming the numerator of our fraction of the product of the chances favourable to the moſt credible witneſs, and unfavourable to the leaſt credible; and its denominator of this product, added to the product of the deficiencies of the moſt credible, and the chances favourable to the leaſt credible. Thus let a witneſs, whoſe credibility is $\frac{9}{10}$, be oppoſed by a witneſs whoſe credibility is $\frac{8}{10}$; then the chances favourale to the firſt are 9, and the deficiency of the ſecond 2, whoſe product is 18. The deficiency of the firſt is 1, and the credibility of the ſecond 8, whoſe product is 8, ſo that the value of their oppoſing teſtimony is $\frac{18}{18 + 8} = \frac{18}{26} = \frac{9}{13}$. If we wiſhed to eſtimate the credibility of the ſecond witneſs, as oppoſed by the teſtimony of the firſt, it would be $\frac{8 \times 1}{8 \times 1 + 2 \times 9} = \frac{6}{8 + 18} = \frac{8}{26} = \frac{4}{13}$.

The following formula exhibits an expreſſion of the probability of a fact combined with the value of the teſtimony, both of affirming and denying witneſſes. Let the chances favourable to the probability of the fact = b, and the unfavourable = b′. Let the chances favourable to the credit of the witneſs who *affirms* = a, and his deficiency = a′. Let the chances favourable to the credit of the witneſs who *denies* = n, and his deficiency = n′. Then the reſulting probability of the fact will be $\frac{b\,a\,n'}{b\,a\,n' + b'\,a'\,n}$.

It is juſtly obſerved by Dr. Kirwan, that Mr. Hume, in his Eſſay on Miracles, has offered a very erroneous rule for balancing contradictory teſtimonies, viz. deducting the inferior credibility from the ſuperior. If this rule were admitted, it would follow that the credibility of the moſt reſpectable witneſs might be deſtroyed; by the oppoſition of one of doubtful credit. Thus if the credibility of the one were $\frac{9}{10}$, and of the other only $\frac{5}{10}$, there would remain no more than $\frac{4}{10}$ for the firſt witneſs, or a credibility below that of his opponent. With the ſame propriety might it be urged, that the credibility of two *concurrent* witneſſes, is equal to the *ſum* of their ſeparate credibilities. This in the preſent caſe would give a credibility of $\frac{14}{10}$, or more than unity, or abſolute certainty, which is abſurd.

The principles upon which Dr. Kirwan conducts his calculations, appear to us to be juſt; and we think the ſubject not only curious, but to a certain extent uſeful, as determining the *theory* of poſitive and negative teſtimony. With regard, however, to its practical utility, we are by no means ſo ſanguine as the author; as we do not ſee how the deſideratum reſpecting the exact amount of the credibility of any witneſs, or probability of any fact is to be ſatisfactorily ſupplied. It ſeems vain to expect, that the value of teſtimony can ever be meaſured with mathematical preciſion. A ſimilar attempt was made by the ingenious Dr. Hutcheſon, to exhibit the degree of virtue and vice in human conduct by means of direct and inverſe ratios. The formulæ in both caſes may be mathematically accurate, and liable to no objection, as long as we are concerned only with the algebraical ſymbols. But when we attempt to apply ſuch rules to particular caſes, and to ſubſtitute numbers for letters, we ſhall find that the thoughts and feelings of the mind cannot be ſubjected to meaſurement; and that the attempt to reduce them to a ſcale, is little leſs abſurd than the weighing ſunbeams in a balance.

Having diſcuſſed the ſubject of teſtimony, Dr. Kirwan proceeds to treat of axioms and maxims, of falſe principles, and of ſophiſms, on all of which many valuable obſervations will be found in his work. The illuſtrations in the chapter on ſophiſms, we think peculiarly well choſen. The doctrine of ſyllogiſm is next conſidered, and handled with great perſpicuity, ſo far as it goes. It is, however, deficient in one very important point, as it gives no account of the claſſification of ſyllogiſms, according to *mood* and *figure*. This we cannot but conſider as a radical defect, which is by no means ſupplied by the enumeration given of the principles

by which legitimate ſyllogiſms muſt be governed; or the table of the rules by which their premiſes and concluſion ſhould be formed. The omiſſion is the more remarkable, as the terms *mood* and *figure* of a ſyllogiſm, repeatedly occur in Dr. Kirwan's work, and muſt be totally unintelligible to the ſtudent, though ſuppoſed to conſtitute ſo important a part of his art.

The fourth part of the work which treats of *method*, contains a diſquiſition which we ſcarcely looked for in ſuch a performance, though no doubt cloſely connected with the ſubject of reaſoning. We here find a pretty ample inveſtigation of the qualifications and diſqualifications of witneſſes, the rules for examining them, and the proper mode of interpreting writings, as eſtabliſhed by the law and practice of our own country. In this part of his work, Dr. Kirwan appears in the character of a lawyer, rather than in that of a logician; yet it cannot be doubted that the ſubject, as here handled, may be both intereſting and uſeful to all claſſes of readers.

Upon the whole, if the work of Dr. Kirwan does not form a complete and ſcientific Treatiſe of Logic, it may ſafely be recommended as containing ſeveral important and original views of detached parts of the ſubject; and it will undoubtedly intereſt thoſe who are partial to this department of ſcience, and who have ſtudied its elements in more methodical and ſyſtematic works.

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ART. VI. *The Cruſaders, or the Minſtrels of Acre. A Poem.* 4to. 152 pp. 12s. Cadell and Davies. 1808.

THE name of Minſtrels, and the form and meaſure of the verſe in this poem will ſo immediately recall to every reader the writings of Mr. W. Scott, that we cannot do juſtice to the anonymous author without ſtating, in his own words, how much he acknowledges and how much he denies of the charge of imitation, which is ſo likely to be made. He ſays:

"Though it will ſufficiently appear to the readers of the following work, that it is not an imitation of the "Lay of the laſt Miniſtrel;" yet the firſt idea of compoſing it was ſuggeſted to the mind of the author by the peruſal of that eminently beautiful poem. He conceived that the Wild Harp, which Mr.

WALTER

WALTER SCOTT has touched with ſo maſterly a hand, might not only adapt itſelf to a diverſity of ſubjects; but might even ſound in uniſon with the ſublime lyre of ſcriptural prophecy." *Preface.*

That is to ſay, we conceive, that the ſtyle of the poem in queſtion is intended to be uſed, but applied to a very different purpoſe. That there is no ſervile imitation to be detected in it we can poſitively affirm, on a peruſal of the whole: but we know not exactly what to anſwer to thoſe who ſhall ſay that minſtrel agents and minſtrel verſe do conſtitute, at this moment, an imitation of Mr. W. S. This, however, is perhaps a mere diſpute of words; for that the poem is in truth an original and fine compoſition; and that the effect of it, in many parts, is very ſtriking, cannot, we think, be denied.

The ſcene of the poem is placed in Paleſtine at the time of the ſiege of Acre, during the cruſades, and at the period when the Engliſh monarch, Richard Ist, and the other European ſuccours arrived. It is divided into ſix cantos, of which the firſt relates the declenſion of the chriſtian power in the holy land, conſidered as a juſt puniſhment for the crimes of the Chriſtians. This is followed by the relief of Acre, the flight of the Soldan, and the preparation of the Chriſtians to enjoy their triumph in Acre. Richard immediately announces that he will give, "a royal feaſt for Acre won." The ſecond canto opens with a rapid deſcription of the feaſt, after which the royal ladies are introduced to enjoy the minſtrel ſong: and Richard propoſes the following order for the entertainment.

"Let Salem's King *
A bard ſelect to wake the ſtring,
And firſt to pour the vocal lay.
Then, Philip †, from beneath thy ſway,
Some maſter of the ſong ordain,
To emulate the eaſtern ſtrain.
And minſtrels laſt of Engliſh line,
When ſleeps the ſong of Paleſtine,
And ſounds of Gallic harp have ceas'd,
Shall cloſe and crown their monarch's feaſt." P. 30.

It happens, however, that Engliſh bards have completely the upper hand, for Luſignan names an Engliſhman, and Richard brings two, ſo that there is only the ſolitary poet of Philip to oppoſe to that vaſt body of Engliſh minſtrelſy. The bard appointed by Luſignan completes the ſecond canto by the narra-

* Luſignan. † King of France.

tive

tive of the deſtruction that fell upon the army of Conrad III, Emperor of Germany, in conſequence of truſting to faithleſs guides from Conſtantinople. In the third canto, Bernardin, the minſtrel of Philip, a native of Mount Jura, ſings the misfortunes of his own family; and the cruel perſecution of his father as a heretic, for having imbibed the tenets of the Vaudois or Albigenſes. The fourth canto is occupied by Richard's bard Egbert, who relates his own captivity to an Arab maſter, and his attendance upon him in a pilgrimage to Mecca. After this, we confeſs that we ſhould ſuppoſe, that "barons fierce, and ladies high" would have been "cloy'd with raptured minſtrelſy." But their appetites were more powerful. They now fix their eyes on Richard's *favourite* bard, who riſes and fills two long cantos with prophetic ſong; taking a complete view of the fates of Chriſtianity from the recall of the Jews to their own land, till the conſummation of all things, as drawn from the ancient prophets, and the apocalypſe.

This is the part in which the author fulfils his promiſe of trying to make the harp of minſtrelſy "ſound in uniſon with the ſublime lyre of ſcriptural propheey." The attempt was bold, and much ability is diſplayed in the conduct of it; but we much doubt whether it can be ſaid to have ſucceeded. The great obſcurity which pervades the whole *; the little probability that either barons or ladies, in the 12th century, could be made to attend ſo long to a minſtrel's ſuppoſed interpretation of the prophecies of Gog and Magog, the millennium, and the heavenly Jeruſalem, muſt ever, notwithſtanding the merit of particular parts, make theſe cantos a heavy load upon the poem; which ought alſo, as a compoſition, to have finiſhed with the fourth canto. The vaſt appendix of prophetical matter, put into the mouth of a ſinger, not at all likely to have been ſo inſpired, is truly detached from the reſt, and may be ſeparated without an effort. It is probable that the author eſteems this part moſt, as having coſt him moſt labour; but few readers will agree with him, except perhaps in the ſenſation of labour.

We have no doubt that this poem proceeds from ſome well ſkilled and well practiſed hand. It contains on the whole ſo much fine writing, that, though the author chooſes to be unknown, we are convinced he is not obſcure. He has made the ſtyle his own, which he choſe to imitate, and writes in it with original force. To the mechaniſm of his

* When we ſay obſcurity, we do not mean in the expreſſions, but in the ſubject.

verſe

verſe we have nothing to object, except the occaſional introduction of the irregular and hopping lines, which though tolerable for once, as a copy of an unformed ſtyle, ought never to be repeated. We ſpeak of ſuch lines as theſe,

" Towred city, and wealthy town
And caſtles" they cry, " will wreſt, and lands."

Or theſe

" O had but our holy father the Pope
Been preſent the diſmal deeds to ſee:
By bell and book and candle and rope
Some awful curſe on thoſe he had ſent." P. 67.

It is true that the poet generally abſtains from introducing them when he writes in his own perſon *, but as the greater part of the poem is ſpoken by minſtrels there is too abundant opportunity for introducing them; and the opportunity is too often taken. We have ſometimes frowned at them in the Lay of the laſt Minſtrel; but to meet them elſewhere is too much.

Having given our unbiaſſed opinion, both for and againſt this poem, we will now conclude by producing a few ſpecimens of the ability, which we have attributed to the author. The image in the following ſtanza is confeſſedly taken from the deſcription of the relief of Gibraltar, in Captain Drinkwater's Journal.

" 'Declar'ſt thou good? Declar'ſt thou ill?'
For lo! the ſignal from the hill
Mightier powers announces near.
What fervid hope! What chilling fear!
In blank ſuſpence chriſtian and paynim gaze;
For on the main the fog of morning ſleeps—
'What contain the vapoury deeps?'—
But ſpiring through the gloom below
Foreſts of maſts the watchman hails.
Behold the miſt at once upraiſe
Its curtain; and approaching ſlow
In ſolemn majeſty, the ſails
While gentle breezes riſe to cheer,
The univerſal fleet appear!

* Not always: for, in page 18, we have:

" And abbots are come from convent halls."

The omiſſion of " are" would make it meaſure; and generally a ſlight change would do it. See alſo the whole ſtanzas, 20 and 21. Canto I.

Whence

Whence and what this new relief?
Fortreſs and ſhore diſcordant ring.
'Tis England's navy. Who the chief?
The lion-hearted King." P. 16.

The abundance of new images and new deſcriptions which the author has been enabled to introduce, in conſequence of the ſubjects he has taken, gives a conſiderable intereſt to the poem. The following dreadful picture of a boy loſt between the clefts of ice in the Glaciers, is taken in ſubſtance from Coxe's Swiſſerland.

" And now we mark where, Chamouny,
Gleams to the ſun thine icy ſea:
And as beſide the gelid pile
Bright flowers and ruddy fruitage ſmile;
O'er belts of cloud the needles frown,
On ſubject Alps Mont Blanc looks down.

Buoyant his frame with youthful joy,
Our ſteps my brother, much-loved boy,
More loved as brother ſole, purſues:
Now here, now there, with rapid change
Quick darting, plies the excurſive range,
Stops ſhort, and briſk his ſpeed renews.
Now confident in crampon'd * heel,
And mountain pole with ſpike of ſteel,
He roams o'er winter's billowy reign:
His flight down ſlopes of cryſtal wings;
Climbs the ſmooth ſteep; ſurmounts the ridge;
Treads in mid air the froſtwork bridge;
And o'er the clefts that rend the plain
Swift as the elaſtic chamois ſprings.

My brother! why that chaſm deep
Of yawning width with venturous leap
Encounter? Stay thy bound.—He falls;
And on the ſlender pole, whoſe ends
Have lodged upon the glaſſy walls,
Hangs in the void! Haſte, haſte, my ſire,
To aid—Alas! Retire, retire!
The wood has broken!——The parent bends
O'er the dire gulf: no ſound aſcends:
'Tis ſilence, ſilence of the grave——
Give rope—let down the hooks—give more——
In vain; the abyſs exhauſts our ſtore,
Still fathomleſs!——'The God who gave——
'O bid a parent's heart obey—
'The God who gave may take away!' " P. 62.

* Armed with ſpikes, called *crampons*. *Rev.*

Another

Another remarkable picture, but tremendous alſo, is taken from Bruce and other travellers, of the paſſing of the poiſonous wind in Arabia called Simoom, Samiel, or Kamſin; which is fatal to every one who inhales it.

" How ſtill the air,
Deathlike! And why that fiery glare,
As glowing iron fades to red,
Tinging yonder eaſtern gloom?
Birds of the deſert ſoaring ſcream;
Then prone drop lifeleſs. O'er the ground
Moves a blue haze. With ruſtling ſound
Onward a parching vapoury ſtream
As from the furnace——'The Simoom!
Exclaims the ſheik—'Who breathes is dead!'
With noſtrils on the ſand impreſt,
Proſtrate we ſhun the burning peſt.

Slow raiſed from earth my face, when paſt
I deem the ſuffocating blaſt;
Sick my heart, each eyeball ſwims.——
'—How fares the ſheik?' Behold him laid
Still proſtrate! 'Riſe: the danger's o'er.'—
He moves not.—'Ceaſe to be diſmay'd.'—
Silent! 'Didſt thou the fire inhale?'—
How beats my anxious breaſt! With limbs
Yet trembling from the poiſonous gale,
I turn him. He ſhall riſe no more!
Black on his forehead ſwells the veins;
His cheek emboſſ'd with purple ſtains:
Profuſe at every pore he bleeds:
From every bone the melting fleſh recedes." P. 98.

The bard who ſings the prophetic ſong in the two laſt cantos, is deſcribed as little, if at all, leſs than actually inſpired. But the deſcription is animated and poetical.

" And when in groves of Paleſtine
His harp he ſmote, at eve's decline,
And gave to prayer and praiſe the lay:
So bleſſed was the ſtrain,
You would have thought the Pſalmiſt ſweet
Had left awhile his ſtarry ſeat,
And ſwept on Sion's hill his ancient chords again.

Now rapt he ſat in thought profound:
Now caſt a fervid glance around:
Now panted quick, now ſcarcely ſeemed to breathe:
Now gazed on heaven above, and now on earth beneath,
And oft againſt his labouring breaſt

With

With ſinewy ſtrength his hands he preſt,
As though the pent and ſtruggling flame
Would rend the ties of mortal frame.

Wide flow his hair and ſilver beard:
Athwart the hall he ſprang:
His harp, beſide the oriel rear'd,
He ſeized, he ſwept with wildeſt clang.
Flaſh'd from his eyes the internal fire.
From king to earl, from earl to knight,
Through boſoms never moved in fight
Though Greek conſpired with paynim to deſtroy,
An awful ſhudder ran;
As though a being more than man
Struck a more than human lyre.
Again the harp he ſmote: again the ſhudder ran.
Yet was the ſound a ſtrain of joy:
But joy ſo ſacred and ſo dread
As burſts upon the martyr'd dead,
When, cleanſed each taint of earthy leaven,
From dungeon gloom or blazing ſtake,
Their trance of death diſſolved, they wake
And find themſelves in Heaven." P. 109.

In the ſong, the author has choſen to give his own view of the ſcriptural prophecies yet to be fulfilled, which is partly ſketched in proſe, in his notes; but particularly in the note on p. 115; yet with the modeſt caution which the ſubject demands. In the ſolemn ſong itſelf there are aſſuredly many fine and ſublime paſſages. But though we applaud the deſire to introduce theſe awful ſubjects, by the charms of poetry, to the attention of the general reader, we doubt whether it can ever have complete effect. The inſpired words of ſcriptural prophecy, become, to our apprehenſion, leſs ſublime when interwoven with the ſtrains of common poetry; and the reflection that the inſpiration is now no longer real, is always counteracting the beſt efforts of the mere human poet. We object therefore rather to the plan than the execution of this part of the poem, which is written with great power of ſtyle; but fails in its effect, only becauſe it attempts what cannot be performed; and becauſe nothing can give probability to ſuch a lay, as ſung at a feaſt, even before the chiefs of the Cruſaders in the Holy Land.

ART.

ART. VII. *The Knights: Tales illuſtrative of the Marvellous. By R. C. Dallas, Eſq.* 3 Vols. 8vo. 15s. Longman and Co. 1808.

WHEN a man undertakes a work of invention, on a ſubject preſcribed to him by another, and to which he is conſcious that his mind is ill ſuited, it is almoſt impoſſible that he ſhould ſucceed. We were not therefore ſurpriſed at finding little amuſement in the peruſal of Mr. Dallas's Knights; for he had in his preface prepared us to expect even leſs than we have found.

"Having written," ſays he, "Tales illuſtrative of the *ſimple* and the *ſurpriſing*, I conſented to try my pen on the *Marvellous*. I found my mind ill ſuited to the attempt; but having undertaken it I reſolved to perſiſt in it; and I have not ſcrupled to borrow largely from foreign ſources."

In theſe circumſtances to have produced two ſuch tales as *the Knight of Tours*, and *the Knights Errant*, which ſeem to have been compoſed by fits and ſtarts, and with reluctance equal to that with which they were undertaken, is a proof of no common vigour of mind; and the moral of the tales are ſuch as we had reaſon to expect from the author of Percival and Aubrey.

The knight of Tours is a young man of noble birth but of ſmall fortune, who at the æra of the Cruſades was brought up as a page in the court of Sigiſmund Count of Tours, till his own merit procured for him the order of Knighthood; the admiration of the whole court; and the love of the Count's only daughter. Egremont (for this was his name) was perfectly aware that none but the ſon of a ſovereign prince could rationally hope to obtain the hand of the accompliſhed Hippolita; the princeſs herſelf was equally aware that her father would never conſent to her marrying Egremont; and Dagobert the ſon of Sybilla whom Sigiſmund had lately made her ſtepmother, paid his addreſſes to her, not from a ſenſe of her merits, but from a deſire to ſucceed in her right to the ſovereignty of Tourraine. In an unguarded hour Hippolita yielded to the deſires of Egremont, and in due time preſented him with a ſon. To this part of the tale objections may be made; but it is perfectly conſiſtent with the morals of the age of Chivalry, which in many reſpects, and particularly in the amours of its heroes and heroines, reſembled the heroic age of Homer and other ancient poets, whoſe greateſt

warriors

warriors were the ſons of goddeſſes and princes, as the moſt accompliſhed knights were the illicit offspring of princeſſes and unknown knights errant!

When Sigiſmund diſcovered the diſgrace of his daughter, he doomed her to perpetual confinement in a dungeon, and her lover to the cruelleſt death; but being at that inſtant ſummoned by his liege lord, Philip of France, to accompany him with his vaſſals to the holy war, he left the execution of his vengeance to Sybilla and her ſon, two perſons who are deſcribed as deſtitute of every generous ſentiment, and as indeed having nothing human about them but their form. Egremont however eſcaped the vengeance of Sybilla and Dagobert, and carried with him his infant ſon, whom he was obliged at laſt to leave to the mercy of his enemies, or to be torn in pieces by wild beaſts. Through a train of incredible, or as the author calls them, marvellous adventures, Egremont, after thrice ſaving the life of Sigiſmund when in the moſt imminent danger, obtains not from him but from the Commanders of the Chriſtian armies in Syria the ſovereignty of Edeſſa. He then returns to France, and by his ſingle arm, raiſes the ſiege of the city of Tours; reſcues his beloved Hippolita from the wretched priſon into which Sybilla had caſt her; claims her as his wife; and with the conſent of Sigiſmund carries her off to Edeſſa.

To ſuch as delight in the marvellous this would have been a very intereſting tale, were it not perpetually interrupted by the adventures of Tourville and Violetta, which contribute nothing to the cataſtrophe of the piece. Tourville and his miſtreſs are indeed the friends of Egremont and Hippolita, and therefore perſecuted by their common enemy Sybilla; their hiſtory is likewiſe more marvellous, if poſſible, and in itſelf not leſs intereſting than that of the principal hero and heroine; but from firſt to laſt they are ſeparated from each other as well as from their friends, and their hiſtory is never brought to a concluſion. After various eſcapes from ſupernatural dangers in different regions of the world, Tourville is left in a burning fever on the road to Damaſcus, and Violetta at the court of Antioch; and the reader learns nothing more of either of them, till the concluſion of the tale, when the author informs him of the "likelihood that they both eſcaped their danger, and afterwards met, for they were known to be the ornaments of the court of Edeſſa!"

In the account of the Melologues, whoſe infatuated love of Muſic had made them loſe the uſe of ſpeech, and learn to communicate their ideas to each other by notes ſtruck or played on ſtringed or wind inſtruments, there is much keen and delicate

ſatire; but we are afraid that it is too delicate to be always felt, by thoſe for whom it ſeems to be chiefly intended, whilſt he who recollects Swift's Academy of Lagado will probably think that on this occaſion Mr. Dallas has borrowed from a ſource not ſufficiently foreign. The feathered Syrians, and the inchanted heads and limbs are likewiſe not original; but to all theſe fictions, which contain nearly the whole inſtruction that can be derived from the tale, a more formidable objection will probably be, that they occur in the adventures of the ſubordinate characters.

Perhaps too it may be thought that poetical juſtice is not ſufficiently diſplayed at the winding up of the tale. Egremont and Hippolita recover indeed their long loſt ſon; and we agree with the author that the ſight of their happineſs muſt have been to the envious heart of Sybilla more exquiſite tortures than any that could have been inflicted on her by the hand of man; but Dagobert was too dull of apprehenſion to conſider as the puniſhment of his wickedneſs what he ſuffered in the Caſtle, which he believed to be Hell. He ſhould therefore have been puniſhed either by Sigiſmund, or by the Duke of Brittany's accompliſhed ſon, both of whom he had injured in the groſſeſt manner, and with the latter of whom the reader muſt regret that he has not been made better acquainted.

Perhaps the ſecond tale is ſuperior in value to the firſt; but we are not ſure that it is with great propriety entitled the *Knights Errant*. The hero is a French gentleman of the name of De Joinville, who falls in love with Felicia de Belmont, a young widow in his neighbourhood, by whom he is equally beloved. Both the lady and the gentleman, however, had been accuſtomed to read romances and novels, till their underſtandings were diſordered; and Felicia, in the ſpirit of the heroines of chivalry, baniſhed her lover for ever from her preſence for an imaginary offence. This De Joinville thought perfectly right, becauſe conformable to the conduct of the ladies of romance. He ſallied out therefore, with the ſon of a peaſant for his ſquire, not much better equipped than the champion of La Mancha; and, during the peruſal of a few pages, we were apprehenſive that Mr. Dallas was about to do over again, what no man has ever done or probably ever will do ſo well as the inimitable Cervantes; but our apprehenſions were quickly at an end; for the ramble of our knight neither extends to a great diſtance, nor is of long duration. At a little Inn, a few miles from his own houſe, he was amuſing himſelf with a book of chivalry left with him by his ſquire, who had gone home on a very ridiculous errand; and his heated

imagination immediately led him to confound himſelf with the hero of the piece, and to believe that as an invincible knight he was tranſported into the country of *Aiſtheſis*. In this part of the tale the marvellous is extremely well kept up, and afterwards as well explained.

In the account of the manners and principles of the Aiſtheſians, and particularly of *Neuron* the capital of the country, we have much exquiſite ſatire, which no reader of taſte and judgment will fail to apply, as the author undoubtedly means it to be applied. We have next a ſatirical fairy tale of very conſiderable merit; but it is not equal to the allegory of Aiſtheſis; and we cannot but regret that the ſquire is made to commit a blunder, by which the one is ſubſtituted for the other, before the firſt was finiſhed.

The hiſtory then returns to Felicia, who, with extravagance greater than even that of her lover, transforms *herſelf into a Knight Errant*, and her maid into a ſquire! ſhe too meets with enchantments, which are naturally accounted for, after the reader has been for a reaſonable time allowed to indulge himſelf in wonder; but when ſhe awakes from her dream, ſhe encounters a real danger, from which, as uſual in ſuch caſes, ſhe is reſcued by the unexpected arrival of De Joinville.

"She loved De Joinville, and being now frightened out of her folly, conceiving too that ſhe owed him more perhaps than the clowns meant to rob her of, ſhe not only ſuffered his careſſes, but frankly returned them: ſhe preſſed his hand, and thanked him with a graceful ſmile for the ſervice he had rendered her. De Joinville expreſſed his delight with the ardour natural to him, and prevailed upon her to accompany him to the houſe of a friend of his in the neighbourhood, in order to take ſhelter for the night. In the way Felicia having recovered by experience the common ſenſe ſhe had loſt by her reading, ridiculed her own folly ſo unmercifully, and rallied De Joinville on his with ſo much humour mixed with kindneſs, that before they reached their aſylum for the night, he was convinced that men who deviate from the paths of reality into thoſe of imagination are allied to lunatics.

"After ſpending a few days with the friend of De Joinville, at whoſe houſe they had been warmly received, during which time the amiable Felicia de Belmont promiſed to beſtow her hand on her happy lover, at the end of a month after her return to Belmont, they ſet out together for home, attended by Blaiſe and Babet (the male and female ſquires), at the time appointed, Felicia fulfilled her promiſe in beſtowing her hand on De Joinville, and one of the clauſes in the marriage ſettlement was, that *none of their children ſhould ever be allowed to read novels of any deſcription.*

"Blaiſe and Babet were united at the ſame time, but no ſettlements being neceſſary for them, they made a bonfire, on the eve of their

their wedding day, of Baliſe's whole library of books, to be certain that not one of them ſhould fall into the hands of their offſpring."

The language of theſe tales is more ſlovenly we think than that of *Percival*, and Mr. Dallas's other works, which is the natural conſequence of their having "lain long," as he ſays they did, "in an unfiniſhed ſtate," and of their having been then completed, probably, with reluctance. Something of this, however, may be attributed to the little attention which ſeems to have been paid to the correcting of the preſs; but the practice of confounding active with paſſive verbs of ſimilar ſound and ſignification, which has lately become ſo prevalent as to threaten the total corruption of the Engliſh language, induces us to point out the following ſentence as undoubtedly barbarous.

"Beſides, Seigneur, by thinking of ſomething elſe you will return to the contemplation of the incomparable beauties of the divine lady Felicia with double reliſh, juſt as I uſed to *ſet down* (ſit down) to the incomparable flavour of a delicate turkey after eating boiled pork for a week."

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ART. VIII. *Three Diſcourſes on the following Subjects: I. The complete Happineſs of righteous Perſons will not take place before the general Reſurrection and Judgment. II. The State of the Soul between Death and the Reſurrection. III. The Bleſſed, in Heaven, will diſtinguiſh and know thoſe who were dear to them upon Earth. Preached in the Pariſh Church of Boſton, in the County of Lincoln, By the Rev. Samuel Partridge, M.A. Vicar.* 12mo. 78 pp. 2s. 6d. Hellaby, Boſton; Rivingtons, and Lackington, London. 1808.

WE have before mentioned, with due commendation, Sermons altered and adapted to the Engliſh Pulpit by this moſt meritorious and judicious writer, from various French preachers*. Theſe, as we never entertained any doubt that they would, are now paſſing rapidly through a ſecond edition, thus proving, that the opinion of the public is in uniſon with our own. Theſe three Diſcourſes are altered from

"Sermons ſur l'Etat Intermediate entre la Mort et la bienheureuſe Reſurrection: Auxquels ou a joint un Diſcours ſur cette

* See Br. Cr. Vol. xxv. p. 251, and xxvi. p. 81.

queſtion: Si les bienheureux reconnoitront, dans le ciel, ceux avec leſquels ils converſerent ſur la terre: par J. M. Roux, Paſteur de l'Egliſe Wallonne, de Maeſtricht.—Amſterdam, 1803.

They are very eloquent and impreſſive diſcourſes, upon a ſubject which muſt be ſympathetic with every feeling boſom, and Mr. Partridge, as on the former occaſion, has demonſtrated much dexterity and ſound judgment. The following ſpecimen can require no apology.

"If we are convinced of this reunion in the future ſtate; we muſt feel a ſtrong ſatisfaction in the proſpect of it.

"On this grand ſubject, the Roman orator (Cicero) expreſſes himſelf to this purpoſe: 'I vehemently deſire to ſee again thoſe, whom I once honoured and loved; and not only thoſe whom I perſonally knew, but them alſo of whom I have heard or read, whoſe virtues hiſtory has taught me to revere. O glorious day! when I ſhall be admitted into the ſociety of thoſe, for whoſe ſeparation from me I was conſoled, only by the hope that it would be of ſhort continuance. And if this fond hope be no more than a deluſion, yet it ſhall remain with me, and cheer the days which I have ſtill to paſs upon earth!'

"If ſuch was the language of reaſon, obſcured by Pagan doubts and uncertainties; what muſt be that of a Chriſtian, who has a hope ſo much better founded, an aſſurance ſo much more ſtrong, of meeting in heaven thoſe righteous perſons, whoſe faith and courage and charity he admired upon earth; of learning, by communication with them, their trials, and the depth of the wiſdom, and boundleſs extent of the mercies of God; of living in the ſociety of all who were good and excellent among 'all people, nations, and languages;' of being reunited with all who had deſerved his tender affection, and with all to whom he was dear; of ſharing in their happineſs, and being never again ſeparated; of finding them even more worthy of an endleſs attachment, as they will be purified from thoſe earthly imperfections, which impair, alas! too often, the moſt tender relations! To meet again thoſe whom we loved and were cloſely connected with upon earth, now freed from all their former weakneſſes; from inconſtancy of temper, unreaſonable prejudices, imperious paſſions, which, in this life, were ſometimes an alloy of our mutual happineſs. Surely this muſt be a joy, ſurpaſſing even that which will ariſe from the ſociety of juſt men made perfect, with whom we had no antecedent relation or communication. Inconceivably delightful muſt be our re-union with thoſe friends, now perfected in goodneſs, to find ourſelves, together with them, ſanctified by the grace of the Redeemer, enlightening and purifying our immortal nature, and forming us to a glorious reſemblance of himſelf! Shall we not then join

our hearts and voices with thoſe of our heavenly friends in bleſſing and extolling HIM 'who ſitteth upon the throne; and THE LAMB, which hath redeemed us by his blood!' If our union with ſuch friends upon earth, however imperfect, was the greateſt happineſs of life; what can we think of 'the city of God, the heavenly Jeruſalem, the innumerable company of angels, the general aſſembly and church of the firſt born, and the ſpirits of juſt men made perfect!'

"Well may Chriſtians ſay: O glorious day! when we ſhall be admitted into this heavenly ſociety! where peace, and love, and happineſs ſhall reign for ever! where they, whom virtue had for a time united upon earth, ſhall be re-united eternally, enjoying together an unchangeable bleſſedneſs and glory! *There* will be renewed, and ſubſiſt for ever, mutual gratitude for paſt kindneſſes, and a perfect union of hearts: *there* will be no more doubt and diſtruſt, but an exalted affection for truth and virtue, and a reciprocal feeling of unmixed happineſs: *there* they will look down upon the once-imagined greatneſs, and the vain pleaſures, of their former earthly conditions; they will retrace, with ſatisfaction, thoſe ſhort but ſad years of life, in which they ſtrove againſt themſelves and a corrupted world to become good and holy: *there*, they will give glory to God, who led them, as it were, by the hand, through ſo many trials; and, confeſſing his mercies, they will proclaim with one heart and voice, 'O, how great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the ſons of men!'

"Secondly; From the hope of a future re-union, we may draw ſtrong conſolation for the preſent loſs of our relations and friends.

"'We muſt, through much tribulation, enter into the kingdom of God.' Death is one of thoſe tribulations to which we, and all who are dear to us, muſt ſubmit. In vain ſhall we wiſh, as inconſiderate perſons have paſſionately done, that the ſame fatal ſtroke, which they experience, may reach us alſo, and ſpare us the pain of ſurviving them. Theſe haſty wiſhes, proceeding from a heart which conſiders not what is neceſſary to its future happineſs, will not be heard. Death will one day divide us: we muſt be parted from the objects of our tendereſt affection. It may be ſaid, perhaps truly, that they who are taken away from us, are happy; that they 'are with the Lord.' But love is ſtronger than death, and reſiſts whatever threatens to extinguiſh it: we feel the bitterneſs of this parting; and we, who ſurvive, lament and mourn. Yet if the friend, who ſeems to be ſnatched away from us for ever, is only gone a little before us; if this death be a ſhort interval, preceding an eternal re-union; if, amidſt our dejection of mind, faith and reaſon jointly aſſures us,—ceaſe, O mortal, to look at outward appearances! he that is now taken away, ſhall one day be reſtored to thee. What comfort is here

ſor the wounded heart! Then, in the ſeveral relations of huſband, and wife; of father, mother, and child; or of the faithful friend, whoſe wiſdom and virtue guided, while his courage protected us; who was the ſupport of his poor and afflicted neighbours; who ſet before us an example of the love of God, of conſtancy in trials, and of goodneſs in all circumſtances: in each of theſe relations it may be ſaid, death hath only divided us for a ſhort time; I will not be 'ſorry like thoſe who have no hope: why art thou caſt down, O my ſoul, and why art thou diſquieted within me? Hope thou in God, for I ſhall praiſe him, who is the health of my countenance and my God.' Let us, my brethren, in all trials, comfort one another with theſe words, that we ſhall be 'together with the Lord.'

"Finally: this hope is a powerful motive to ſeek and to maintain, in the preſent life, only virtuous friendſhips and connections.

"The moſt ſad and overwhelming thought to a heart capable of attachment is to conſider thoſe whom we love as beings only of a day, whom death threatens every moment to tear from us; and their good qualities, on which our affection is founded, as then to be extinguiſhed in our recollection for ever. The more juſt and well founded is our attachment; the more lively and tender this affection; ſo much the more terrible is ſuch a thought. But if, inſtead of this horrible proſpect, we look upon thoſe who are dear to us, as heirs of the ſame immortality, as one day to be reſtored to us, and to live for ever with us, 'in the city of the living God,' in ſupreme happineſs; then, how precious will be love and friendſhip, which, having been our delight upon earth, will be renewed and perfected in heaven.

"Let us feel, then, the importance of forming only virtuous attachments. Even upon earth there is no true and ſtable affection, no friendſhip worthy of ſuch a name, but that which is founded upon goodneſs. The wicked man has his accomplices, the proud man has his flatterers, and the worldly man has his companions. But no one can love what he does not approve, and conſcience can approve only that which is good. The love of goodneſs, and the practice of goodneſs, conſtitute the only true principle of union among reaſonable beings. And in heaven, in the abode of truth and love, can we expect to find objects of our affection deſtitute of goodneſs? We cannot thus delude ourſelves: we know and are aſſured, that heaven is the abode of the righteous, not of vicious and abandoned creatures. P. 70.

It is not poſſible to diſmiſs this article without expreſſing our ſincere hope and deſire, that the author may have encouragement to proceed in this undertaking of transferring to our language, and to the Engliſh pulpit, ſome of the beſt French compoſitions

compositions of the kind. There are abundant and excellent resources, many clear and beautiful springs to draw from. Mr. Partridge has long and successfully laboured in the sacred vineyard of his profession, and well deserves the thanks of his countrymen for what he has already performed, as well as to be cheered and encouraged in what he may be pleased to undertake hereafter.

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ART. IX. *The First Lines of the Practice of Surgery; being an elementary Work for Students, and a concise Book of Reference for Practitioners. Part I. General Surgical Subjects. Part II. Particular Surgical Subjects. With Copper Plates. By Samuel Cooper, Member of the Royal College of Surgeons; Fellow of the Medical Society of London; and Author of Critical Reflections on the Cataract.* 8vo. 554 pp. 12s. Phillips. 1807.

THIS author certainly misunderstands the established meaning of the term First Lines. The celebrated Cullen employed these words to express the outlines of his lectures, which he most ably filled up by proofs and illustrations delivered from the Chair. But the First Lines now under consideration are in the usual form of a surgical treatise.—For instead of noting every important circumstance with the utmost conciseness; much information is left out. In this plan, the art of surgery is comprised in one octavo volume; most of the subjects being treated with remarkable brevity. For example,—Œdema; its causes and management are concluded in two pages: Burns hardly fill three; and Scrophula, which alone would require a volume, occupies not quite four.

It was well said—that there was no royal road to science; but there are lady-like roads to chemistry and astronomy published every day: and Buchan's Domestic Medicine has been supposed fit to teach the fair sex the science of physic. We are, however, fully persuaded that no one will attempt to instruct ladies or dilettanti in a popular method of amputating limbs. Business of this kind is not to be skimmed over: it ought to be taught fully and profoundly, or not at all. This epitome is addressed principally to students: but surely students ought to acquire more than a superficial knowledge of their art. Ought they not to be fully, minutely, and accu-

rately inſtructed in every particular of accidents and diſeaſes, before they take charge of the lives of the unfortunate?

Some abridgements are certainly uſeful. Eminent maſters have condenſed principles and aphoriſms of art with conſummate ſkill. Such productions are chiefly calculated for profeſſors: ſtudents require full explanations. The First Lines now in queſtion are of a peculiar kind, they are rendered brief, not by compreſſion, but by omiſſions.

Beſides theſe objections to the plan of the work, we are not quite ſatisfied with ſome of the details. The chapter on Mortification, we think particularly objectionable. The author recommends the Lotio Aq. Litharg. Acet. "as good an application as can be uſed." We know not on what authority this is aſſerted; it is contradictory to the ſentiments of the beſt writers. The conſtitutional treatment of this diſtemper we think likewiſe extremely defective. "Evacuations, including veneſection," are much dwelt upon. Bark is ſlightly mentioned; but no notice is taken of wine or brandy, unleſs they are intended to be included in the following paſſage. "In other caſes the diet ſhould be nouriſhing and antiſeptic."

To give our readers an adequate notion of this work, we ſhall extract a portion of the chapter on Eryſipelas.

"Eryſipelas is a kind of inflammation affecting the ſmall veſſels on the ſurface of the body." If the author had reviſed his work before he ſent it to the preſs, he would certainly have ſtruck his pen through this definition.

We ſhall paſs over the local and conſtitutional ſymptoms, and proceed to the cauſes of Eryſipelas.

"Eryſipelas is intimately dependant on the ſtate of the conſtitution. Perſons in the habit of drunkenneſs, and other ſpecies of intemperance, and who, in a ſtate of intoxication, meet with local injuries, often have eryſipelatous inflammation in conſequence of them. Other ſubjects, who lead more regular lives, when they meet with ſimilar injuries, experience healthy inflammation.

"In general, eryſipelas has its principal ſource in a diſordered ſtate of the chylopoietic viſcera, and, perhaps, moſtly in a wrong ſtate of the bilious ſecretion. It ſeems, alſo, to be often connected with a ſuppreſſion of perſpiration; for it never recedes until this ſymptom is relieved." P. 34.

That drunkards are ſubject to eryſipelas is true; and that both women and children, who are neither prone to drunkenneſs nor any other ſpecies of intemperance, are likewiſe occaſionally attacked with it, is likewiſe true. We know not

but what to make of the alledged disordered state of the chylopoietic viscera, and bilious secretion. When a fever exists every organ of the body is disordered: but these are effects, and not causes of erysipelas.

"CONSTITUTIONAL TREATMENT OF ERYSIPELAS.

"The mild erysipelas is relieved by any gentle diaphoretic. A few doses of nitre to promote the ordinary evacuations; the breathing of pure, fresh air; and the antiphlogistic regimen, are also very serviceable.

"But, as in most cases, the bowels are out of order, it is necessary to give a mild purgative, such as the *natron vitriolatum*, or *pulv. rhæi*.

"Sometimes venesection is proper when the case is conjoined with phlegmon; when there are symptoms of inflammatory fever present; when the marks of bilious disorder are not considerable; and, particularly, when the face is the seat of the attack.

"Copious bleeding, however, is generally hurtful, and no blood ought ever to be taken away when the abdominal viscera are much disordered.

"In severe erysipelas other evacuations are indispensable; for it is usually connected with a derangement of the secretion of bile.

"Cremor tartari, natron vitriolatum, manna, and other mild purgatives, given with small doses of the antim. tartariz. are the best medicines in this sort of case.

"When the patient has a very foul tongue, a bitter taste in his mouth, and a propensity to vomit, if purgatives should not quite remove the symptoms of disorder in the viscera, an emetic becomes necessary. In fact, an emetic is indicated in every severe case, and ought even to be repeated.

"When purgatives only produce a temporary abatement of the visceral disorders, the vitriolic acid proves beneficial." P. 34.

There are few diseases in which the treatment is less determined, by our best authors, than in this. Mr. Cooper makes very little difference between the treatment of erysipelas and phlegmon, which we cannot approve. It is usually considered, that erysipelas has two opposite tendencies: and that sometimes the antiphlogistic, and sometimes the stimulating plan should be adopted; and this is to be determined by a nice examination of the symptoms. All writers have observed that in erysipelas there is often a disposition to gangrene: when this occurs, and when it is accompanied with a typhoid fever, which is no uncommon circumstance, we are fully convinced that the management of the case ought to be the reverse of that which is recommended

mended by this author. Bark, cordials of every kind, and opium, are then eſſential remedies. We wiſh that on this ſubject Mr. Pearſon's Principles of Surgery had been conſulted. Thoſe are Firſt Lines, on the plan of Cullen; and we earneſtly wiſh they were continued through the whole ſcience of ſurgery. Until this is effected, we acknowledge with regret, that the work now under conſideration is not fitted to ſupply the deficiency.

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ART. X. *Sermons on various Subjects. By William Craig, D. D. late Miniſter of St. Andrew's Church, Glaſgow. A New Edition, with ſeveral additional Sermons, and a Life of the Author. In Two Volumes,* 8vo. 15s. Edinburgh, Conſtable; London, Murray. 1808.

IT is not our practice to review the ſecond edition of any work, unleſs the improvements that have been made on the firſt edition appear to poſſeſs uncommon merit. Several reaſons however concur to induce us, on the preſent occaſion, to deviate from our general rule. Such of Dr. Craig's Sermons as have been long in the hands of the public, were in thoſe hands before the commencement of our critical labours, ſo that we had no opportunity of reviewing them; the number of hitherto inedited ſermons, amounting to no leſs than a third part of the preſent collection, together with the prefixed life of the author, entitle the volumes before us to be conſidered as, in ſome degree, a new work; and the diſcourſes themſelves are in general ſo valuable, ſo exactly what, in our opinion, ſermons addreſſed to a mixed audience ought to be, that we gladly embrace the opportunity of bringing them to the notice of our readers.

They are in number twenty-nine, and have all, what every ſermon ought to have, a practical tendency, but the duties inculcated are the duties of a Chriſtian, deduced from Chriſtian principles, and enforced by Chriſtian motives. Dr. Craig on no occaſion forgets that he is preaching the Goſpel. The reader of theſe volumes therefore will never be diſguſted on the one hand with mere moral eſſays, more ſuitable to a ſchool of philoſophy than to a Chriſtian church; nor, on the other, with declamations in praiſe of faith, as ſuperſeding the neceſſity of good works. In a diſcourſe preached at the admiſſion of a miniſter to one of the churches

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in Glaſgow, the author ſays, that a miniſter, properly qualified for diſcharging the duties of his ſacred office, will be prompted,

"With invariable conſtancy and fortitude, to declare unto his people the *whole counſel of God*. He will faithfully and fairly ſet before them *the whole extent of their religious and moral obligations*, with all that minutneſs and detail, with which they are delivered in the ſacred ſcriptures, and which he ſees *the circumſtances of his people may require*. No averſion which their ignorance, their prejudice, or ſinful paſſions, may ſuggeſt on this account; no unpopular injurious epithets that may be given him, as a legal or a moral preacher, will prevail upon him either to *conceal* or to *diſguiſe any part* of that divine religion upon which, with the deepeſt earneſtneſs, he founds the proſpect of his own ſalvation. He will ſearch, with all the diligence and candour that he can, the Holy Bible, ſeek for genuine religion there, and from thence, rather than from any human ſyſtem upon earth, learn what he is to teach as the miniſter of Chriſt."

Such are the principles laid down by this author for the conduct of a miniſter of the goſpel, in the diſcharge of that part of his duty which reſpects the inſtruction of the people committed to his care; and ſuch have indiſputably been the principles on which he compoſed the Sermons before us, for the edification of his own pariſhioners, without any view, that appears to us, of afterwards giving them to the public at large. They are,

1ſt. On the Importance of Religion to the Virtue and Happineſs of Private Life; *Epheſ.* ii. 12. 2d. The Importance of Religion to the Welfare of Society; *2 Chron.* xv. 2. 3d. The Importance of believing in the Lord Jeſus Chriſt; *St. John* vi. 29. 4th. The Deceitfulneſs of Sin; *Pſalm* xxxvi. 2. 5th. The Nature of Uprightneſs, and the Character of the Upright Man; *Iſaiah* xxvi. 7. 6th. The Character of Jonah; *Jonah* iv. 9. 7th. The Conduct of Nathan and David; *2 Samuel* xii. 7 and 13. 8th. The Character of Herod the Tetrarch; *Mark* vi. 20. 9th. The Character and Conduct of Judas Iſcariot; *Matt.* xxvi. 14, 15, 16. 10th. The Character and Conduct of Pontius Pilate; *Luke* xxiii. 23, 24. 11th. and 12th. The Scripture Doctrine of Regeneration; *John* iii. 3. 13th. The One Thing Needful; *Luke* x. 41, 42. 14th. On Public Worſhip; *Pſalm* cvii. 31, 32. 15th. The Diſpoſition and Conduct of our bleſſed Saviour at the Grave of Lazarus; *John* xi. 33—36. 16th. The Temper and Conduct of the Bereans, or the Duty of ſearching the Scriptures; preached at a

Meeting

Meeting of the Synod of Glaſgow, from *Acts* xvii. 11. 17th and 18th. On Religious Education; *Prov.* xxii. 6. 19th. The Character and Obligations of a Miniſter of the Goſpel; preached at the Admiſſion of the Rev. Mr. George Bonnatine to be Miniſter of the Wynd-Church of Glaſgow, from *Matt.* v. 13. The Charge to the Miniſter.—The Charge to the Congregation. 20th. and 21ſt. On the Promiſcuous Diſpenſations of Divine Providence; *Eccleſiaſtes* ix. 1, 2. 22d. How the Word of God is to be received; 1 *Theſ.* ii. 13. 23d. The Deceitfulneſs of Sin; *Luke* xvi. 14. 24th. On the Nature of Sobriety; 1 *Peter* iv. 7. 25th. God, a Believer's Portion; *Pſalm* cxix. 57. 26th. The Service of the World inconſiſtent with the Service of God; *Luke* xvi. 13. 27th. The Houſe of Mourning; *Eccleſiaſtes*, vii. 2, 3. 28th. The peculiar Advantages of early Piety; *Eccleſiaſtes* xii. 1. 29th. The Importance of the Meſſage which Jeſus brought from God, and the Nature of its Evidence, *John* vi. 68.

Theſe will be perceived by the reader to be truly Chriſtian ſubjects; and we ſhall, by a few extracts, enable him to judge for himſelf, whether they be not treated in a manner which become a Chriſtian preacher, earneſt in his endeavours to "ſerve himſelf and thoſe who heard him." Where every thing is good, and eminently ſo, it is not eaſy to make a choice; but as Dr. Craig obſerves, in his Sermon on the Character and Obligations of a Miniſter that, "among the various topics of religion ſuggeſted in the goſpel, there is a certain ſelection to be made, from time to time, which is beſt adapted to the circumſtances of the people to whom they are addreſſed;" ſo is it probable, that, among theſe diſcourſes, there are ſome better adapted than others to the circumſtances of the readers of Sermons at the preſent time. To ſuch readers we beg leave to recommend, as particularly worthy of attention, the Sermons on "Believing in the Lord Jeſus Chriſt," and "The Scripture Doctrine of Regeneration." The hacknied objections made by infidels to the ſtreſs, which, in the New Teſtament, is laid on *faith*, a perception of the underſtanding, it is ſaid, not in our power, are conſidered, in the firſt of theſe Sermons, and obviated in the moſt maſterly manner. The author then proves, from the ſcriptures of the New Teſtament, that when faith is preſcribed as the mean of our acceptance with God, and the condition of our future happineſs; the practical impreſſions and effects, with which it ought to be connected in our hearts and lives, are expreſsly marked by the apoſtles, as included in it.

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"The office of the Lord Jeſus Chriſt is not exhibited before us in the goſpel, as a curious or entertaining ſpeculation; but contains an exhibition of the moſt intereſting nature, and ſuch as ought to produce the moſt important influence on the conduct of our lives. God ſent him as a *prophet* to enlighten the underſtandings, and ſanctify the hearts of men, and to guide their *feet into the paths of peace*. In this view it is our duty, and our intereſt, to learn of him, and to attend with reverence, and candour, to the inſtructions which he brought from God. He was ſent to be our great *High Prieſt* and Advocate with the Father, *to give himſelf an offering, and a ſacrifice of a ſweet ſmelling ſavour unto God*. In this view it is our duty, to depend upon his influence and merit in this ſacred character; *that being juſtified by faith, we may have peace with God, through Jeſus Chriſt our Lord*. He is our *Lord* and *King*, and the government of this world is *laid upon his ſhoulders*; hence it becomes our duty to ſubmit to his authority, and live in obedience to his laws. He is alſo ordained to be our *judge*; for by him we are aſſured, *God will judge the world in righteouſneſs*. In this view, we ought *to wait for the coming of the Lord Jeſus*; and to be directed in our conduct by what he hath declared to be the rule of his procedure at the final judgment of the world. When profeſſing Chriſtians not only give credit to what the goſpel hath declared concerning Jeſus Chriſt, but likewiſe ſtand affected towards him, in the manner above deſcribed, they believe *on him whom God hath ſent, and do the work of God*, according to the precept given in the text." Vol. I. p. 85.

This is truly evangelical preaching; and would *our* (ſoi-diſant) *evangeliſts* preach juſtification by faith in the ſame way, they could neither inſiſt too frequently on the ſubject, excite diſſentions in the Church of England, nor impiouſly limit, as ſome of them have limited, the mercy of God; by excluding from the *poſſibility* of ſalvation all who have not *actually believed* the goſpel on *hearing it preached** by the miniſters of Chriſt! They would rather conclude with Dr. Craig, that

"Piety and honeſty of heart, when underſtood in its juſt extent, as denoting an impartial regard to the known will of God, is therefore, according to the goſpel, the great mean of our acceptance with our Maker. God knows, in every nation upon earth, the man who has that piety and honeſty of heart, *which would lead him to embrace the goſpel of his Son*, were it fairly laid before him; and *in every nation, he who feareth God and worketh righteouſneſs, is accepted with him*. Although no creature conſcious of guilt (and ſuch is every man), can claim acceptance with his Maker, on the merit of his conduct, yet may we not believe,

* See Brit. Crit. Vol. xxii. pp. 29, 30.

that

that through the merit of the great Redeemer of mankind, every man, in every nation upon earth, in whom is found the probity and candour which would lead him to believe on Jesus, as the Son of God, if he had the opportunity of knowing him, shall be *accepted with him?* Those, indeed, to whom the gospel is revealed, have no ground to hope for the divine favour and acceptance, except by an humble dependence on that efficacy in the death of Christ, which our Saviour himself, and his apostles, have held forth as the terms of salvation. Nevertheless, in a perfect consistency with this, it may be hoped, that this blessed efficacy shall extend to the case of those to whom the gospel never was revealed, so far, at least, as to procure for them such measures of forgiveness and mercy, and such an acceptance of their honesty and candour, as they could not have otherwise obtained." P. 94.

Let no reader hastily suppose that between this doctrine and our eighteenth article there is the smallest inconsistency.—The Church indeed anathematizes those who presume to say "that every man shall be saved BY the law or sect which he professes, so that he be diligent to frame his life according to that law and the light of nature." But though she truly affirms that holy scripture doth set out unto us only the name of Jesus Christ, "WHEREBY men must be saved," she has no where said, or even insinuated, that "none but those to whom the gospel has been revealed, and who, in consequence, *actually believe* in Jesus Christ, can be saved BY his name." Dr. Craig's notions on this subject appear indeed to have been in such perfect harmony with the doctrine of our church, that the extract before us might be supposed to have been intended as a paraphrase on the eighteenth article, had not its author been of a church which has adopted a creed in some points of doctrine very different from our's.

The two Sermons on Regeneration are eminently good, and cannot be read with too much attention. The preacher first considers his text in connection with the context; then compares it with every important passage in the gospels and epistles which obviously relates to the same subject; illustrates these passages themselves, by inquiring on what occasion, and for what immediate purpose, each was written; compares the doctrine of the New Testament with whatever appears to relate to the same important change in the Psalms and writings of the Old Testament prophets; and from the whole infers, that

"The change which is wrought in the mind of man when he is born again, is of a practical and moral nature, that is, it is made upon the active principles and dispositions of his heart. The subject of it is the temper and affections of the soul, directed by the light

light of the goſpel and the ſpirit of Jeſus Chriſt. By the change itſelf, the man becomes diſpoſed and fitted to perform his duty, and the part which is aſſigned him, in all the different relations in which he ſtands to God his heavenly Father, to Jeſus his Redeemer, to his fellow-man, or to himſelf. All the paſſages of ſcripture produced are directed to this point, in the cleareſt manner. No one of the effects mentioned by our Saviour or his apoſtles, is of a myſterious, unintelligible, or merely ſpeculative nature, or ſuch as have not an immediate reference to the conduct of the Chriſtian life. All of them denote ſuch an alteration in the moral and religious conceptions of the underſtanding, and in the diſpoſitions of the heart of man, as renders him immediately a better man; better qualified and diſpoſed for the diſcharge of every ſocial, religious, or Chriſtian obligation. In a word, *the man who is born again is the man of God, made perfect, thoroughly furniſhed unto all good works.* — — — — — — — — — — — — — — — — — — — — —

"This important change begins, and muſt be carried on, by the faith of the Lord Jeſus Chriſt. The capital and leading part of it lies in that regard and reception which is due to the character and office which he bore; and from thence all the moral and religious diſpoſitions of the Chriſtian's heart derive their being, their progreſs and effects. Our Saviour, in the verſes following the text, mentions men's believing on him, as the principal thing which God requires in order to eternal life; and from hence it is natural to infer, that this belief is to be conſidered as a principal part of that regeneration, or new birth, about which he is here inſtructing Nicodemus. *God*, ſays our Saviour, *ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. He that believeth on him is not condemned.* Agreeably to this, the apoſtles conſtantly aſcribe the purification and improvement of the Chriſtian's heart to the efficacy of his faith in Jeſus Chriſt. *God*, ſays the apoſtle Peter, *purifies the hearts of men by faith. Faith*, ſays the apoſtle Paul, *works by love.* The apoſtle John declares, that the world is overcome by the Chriſtian's faith. Finally, in that inſtructive catalogue of the virtues of the Chriſtian life, which is given by the apoſtle Peter; faith is mentioned in the firſt place, the reſt are added to it, as the ſuperſtructure to be built on faith as its foundation.

"The only certain method, by which we are to form a right judgment of ourſelves, and to determine whether we are born again, or not, is by conſidering thoſe practical effects of it which are marked in holy ſcripture. The manner of its operation is unknown, or very difficult to be perceived. It is, as our Saviour hath declared, like the riſe and progreſs of the wind; we know neither whence it comes, nor whither it goeth; we only perceive and are ſenſible of its effects. If therefore men attempt to aſcertain the goodneſs of their ſtate or the certainty of

of their converſion, by the manner in which they think the change is wrought, they *may*; nay, they *will* impoſe upon themſelves. Every inclination or impulſe to believe that we are born again; every ſenſation of pleaſure from the thought that we are in this deſirable ſtate, however ſtrong and elevated it may be, and although it ſhould ariſe to the higheſt tranſport, may poſſibly deceive us, till we have inquired into the grounds on which we reſt this perſuaſion and delight. Whoever judges of himſelf in a different manner, contradicts the rule of the apoſtle John; *Let no man deceive you; he that doeth righteouſneſs is righteous, even as he is righteous.*" P. 310, &c.

Such are the ſentiments which were entertained of regeneration, or the new-birth, by an eminent divine of the Calviniſtical Church of Scotland; but how unlike are they to the ſentiments of too many of thoſe Calviniſts, who call themſelves the only true ſons of the Church of England? Far from drawing an invidious compariſon between his own preaching and the preaching of others; and ſtill farther from *anathematizing* thoſe, who on this ſubject may have thought differently from himſelf, Dr. Craig, by a candid collation of texts, firſt aſcertains the doctrine of ſcripture; and then with that gentleneſs, though, at the ſame time, earneſtneſs of manner, which ſeems to have been the diſtinguiſhing character of his preaching, cautions his audience againſt that ſelf-deception, to which, on this important ſubject, mankind are peculiarly liable.

Gentleneſs, indeed, ſeems to have been the characteriſtic of his life as well as of his doctrine. From the beautiful biographical ſketch prefixed to the firſt volume of theſe Sermons, he appears to have been a man of great benevolence, and exquiſite ſenſibility; and a Chriſtian fervently zealous. On ſuch a temper the progreſs of infidelity and ſcepticiſm could not fail to make a deep impreſſion. It appears indeed to have embittered the laſt years of his life. Even moral virtue, which it is ſo faſhionable to conſider as compriſing all that is valuable in Chriſtianity, was little eſteemed by him, when it ſprung not from that regeneration, which he ſo admirably deſcribes.

"In the earlier periods of his life, when he was not ſo anxiouſly alarmed at the growth of impiety as afterwards; he often lamented," ſays his biographer *, "that men of worth and integrity were not pious; and though they performed many cha-

* Believed to be Mr. Profeſſor Richardſon, ſo well known in the republic of letters.

ritable

titable and diſintereſted actions from very laudable motives, yet that their conduct did not ſeem to be founded on any principles of religion. It might be friendſhip, it might be compaſſion, it might be benevolence, but it wanted *thoſe aids, thoſe ſupports and comforts, which alone could ariſe from hope and truſt in God.* It is unneceſſary to ſay of ſuch a character, that he was juſt, charitable, and temperate. His virtues were thoſe of a Chriſtian; his failings aroſe from a too much indulged ſenſibility; an amiable weakneſs, which occaſioned, or much aggravated, his ſufferings. It is conſiſtent with his own opinions to ſay, that if there be a region beyond the grave into which human weakneſs can have no admiſſion, where there is employment for every excellent talent, and objects for every worthy affection, he is ſupremely bleſſed."

Of the ſtyle of theſe Sermons it is needleſs for us to give an opinion. The reader of taſte and diſcernment will perceive, from the extracts before him, that it partakes of the nature of that admirable ſtyle, which Johnſon characterizes as—

"pure without ſcrupuloſity, and exact without apparent elaboration; always equable, and always eaſy, without glaring words or painted ſentences." "His excellent taſte," ſays his biographer, "early formed by the peruſal of the beſt claſſical authors, preſerved him alike from the grovelling, quaint, and verboſe jargon of more illiterate; and from the trim ornaments, the ſtudied figures, and laboured imagery of mere artifical eloquence. If a figure or image preſented itſelf, ſuggeſted as all ſuch embelliſhments ought to be, by the preſent diſpoſition, he gave *them* (it) admiſſion. He neither anxiouſly ſolicited, nor affectedly refuſed ſuch aſſiſtance. He wiſhed alſo to be correct in the uſe of words, and the ſtructure of ſentences; but thought it unneceſſary to be very nicely correct. He did not think that ſuch attention ſuited the ſerious and ſolemn dignity of the pulpit:"

And judging thus, as far as we ſee in his practice, he judged rightly.

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ART. XI. *An Examination of the Charges maintained by Meſſrs. Malone and Chalmers, and others, of Ben Jonſon's Enmity, &c. towards Shakſpeare. By Octavius Gilchriſt.* 8vo. 62 pp. 2s. 6d. Taylor and Co. 1808.

THOUGH this tract be ſmall in ſize, it muſt by no means be thrown into the maſs of brief reports. Its ſubject is important. It is an attempt, and in our opinion a perfectly

feſtly ſucceſsful attempt, to reſcue the memory of Ben Jonſon from the imputation of an enmity againſt Shakſpeare, ariſing from envy and ill nature. The mean and contemptible paſſion of envy is ſo inconſiſtent with the feelings of real genius, and conſcious ability, that nothing but the ſtrongeſt evidence ought to overbalance the extreme improbability of it; and it is ſo painful to ſee ſuch a ſtigma annexed to a character, which otherwiſe we reſpect, that it is with great joy that we welcome this effectual vindication of our venerable dramatiſt.

Some of the modern commentators of Shakſpeare, being not unwilling to raiſe their favourite at the expence of another poet, have choſen, in defiance of the very animated commendations of Shakſpeare, which Jonſon has left in print, to ſuppoſe him ſecretly envious of his brother dramatiſt, and deſirous to carp at his writings. We ſay, *in defiance* of thoſe commendations; for though Dryden, very unaccountably called Jonſon's verſes to the memory of "his beloved" William Shakſpeare, "a ſparing and inſidious panegyric;" we cannot, on the moſt careful re-peruſal of them, ſee them in any other light than that of a warm, exalted, and honeſt eulogy *: and of the few verſes ſubſcribed to his portrait, we ſtrongly feel, that they are even affectionate, as well as commendatory. The commentators, however, taking up the idea of this concealed enmity, (which, if it had been real, there could have been no motive to conceal under ſo baſe a maſk of hypocriſy) have brought together ſeveral paſſages from the writings of Johnſon, in which, according to them, he alludes ſatirically to ſome plays of Shakſpeare. The paſſages, careleſsly read, do indeed ſeem to warrant the ſuſpicions founded upon them; but being examined, as they are very fairly, by Mr. Gilchriſt, certainly have no ſuch meaning; but appear to be rather general ſtrokes of ſatire againſt common practices. The paſſage that bears the greateſt ſemblance of attack upon Shakſpeare is that in the "Induction to Bartholomew Fair," where the ſpeaker ſays, "if there be never a *ſervant monſter* in the fair, who can help it: nor a neſt of antiques: he is loath to make nature afraid in his plays, like thoſe that beget *Tales*, *Tempeſts*, and ſuch drolleries."

Notwithſtanding the appearance of the words printed in Italics, it is clear that the drift of the ſpeaker is not to ri-

* Of the ſame opinion was Dr. Anderſon, who calls it "an ample and honourable panegyric to the memory of his friend." *Life of Jonſon.*

dicule

dicule any plays whatever on the regular ſtage, but the buffooneries uſual at Bartholomew fair; and though the words *ſervant-monſter*, occurring in the ſame ſentence with *Tempeſts*, may ſeem to bear hard upon *Caliban*, yet let us aſk, independently of Mr. Gilchriſt's arguments, whether if Ben had been ſo malignant as to wiſh to ridicule Shakſpeare, he could poſſibly have been ſo taſteleſs as to make his beautiful Tempeſt, and the artful fiction of Caliban, the objects of his ſatire? He would ſurely have attacked his weakeſt, not his ſtrongeſt parts; and paſſages there are many in his plays, which even friends muſt give up, and enemies might very fairly condemn.

The whole charge is, in our opinion, completely overthrown in this tract, or ſhown to reſt upon ſurmiſes ſo vague, as to poſſeſs not the leaſt validity. As for the conjecture of one gentleman, that, in the epigram of *Poet Ape*, Ben Jonſon meant to draw Shakſpeare, beſides being ſuch a libel againſt the ſweet Swan of Avon, that no admirer of his writings can poſſibly tolerate it, it is here clearly ſhown, that Dekker was the avowed, and ſelf-acknowledged object of that ſevere attack.

Mr. G. takes the accuſtomed liberty of diſputants, and is ſometimes rather ſeverely ſarcaſtic againſt his antagoniſts, though this might in ſome inſtances have been ſpared; yet his cauſe is ſo good, and his general motive ſo excellent, that we are inclined to be very indulgent to him even upon this head. A liberal man may be allowed to grow a little angry, when he is contemplating unjuſt attacks upon merit. The general intentions for which we give him credit, are ſo well expreſſed in the cloſe of his tract, that we cannot deny ourſelves the pleaſure of tranſcribing the paſſage.

"I have now little to add. If the memory of men, honourable in their generation, deſerve our reſpect and reverence; if the writings of poets, who have bequeathed their works as legacies to poſterity, have any claim upon our regard; if truth, whoever and whatever be the ſubject, be worth attaining, the preſent pages may be endured. For theſe purpoſes they are written; and it is hoped, with diffidence, that by them truth will be elicited. No example can be inſtanced in literary hiſtory, of a poet of Jonſon's extraordinary merit, ſo unworthily and ungratefully treated. An invidious poſition is aſſerted, without the ſlighteſt proof from hiſtorical teſtimony; and his writings are tortured and perverted to ſupport the fallacious theory. Years have paſſed in this diſgraceful warfare, and no lover of literature has hitherto ſtepped in, to refute the charges, and ſtop the progreſs of malicious dullneſs. If I have undertaken the

cauſe of the poet, it has not been without a perfect conviction of my inability to do juſtice to the taſk; nor ſhould I have engaged in it, but from the moſt decided confidence in the juſtice of the cauſe. My motive has been to reſcue a venerable bard, who has many ſubſtantial claims upon our gratitude, from charges founded on error, and foſtered by miſrepreſentation. If Jonſon is unfortunate in his advocate, I ſhall have my reward, if this imperfect eſſay ſhall excite ſome abler pen to undertake the office. That there are ample means of defence I am fully perſuaded, from the examples adduced, the reſult of a few days caſual and interrupted ſtudy. It is not neceſſary for Jonſon to periſh that Shakſpeare may flouriſh; *his* fame is fixed on a foundation 'as broad and general as the caſing air;' and the commentator or critic injures the fame of the 'gentle Shakſpeare;' who would raiſe him a phœnix from the aſhes of another."

All this is modeſtly and well ſaid, and we are convinced that the pamphlet both deſerves and will meet with extenſive attention. Jonſon was rough and bold, proud of conſcious talents, and ſeverely indignant when attacked, but of mean and concealed envy he ſeems to have been totally incapable. Between him and the two greateſt dramatic poets of his time, Beaumont and Fletcher, there ſubſiſted the warmeſt friendſhip; and the commendatory verſes which mutually paſſed between them are not mere compliments, but ſtrong effuſions of regard and even affection. Herrick wrote of him with warm regard; (Poems, p. 842.) Carew did the ſame; (Poems, p. 101.) and, in general, he ſeems to have enjoyed from his contemporaries an attachment, which an envious churl never could have excited. We rejoice that his fame will next be in the hands of a man, whoſe judgment is not likely to err, and whoſe ſpirit will always riſe to oppoſe injuſtice*; and we doubt not, that the promiſed edition of Ben Jonſon will contain, among other excellencies, a full confutation of every unfounded charge againſt that injured poet.

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* Mr. W. Gifford.

ART.

ART. XII. *Blackheath, a Poem in five Cantos; Lumena, or the Ancient Britiſh Battle; and various other Poems, including a Tranſlation of the firſt Book of the Argonautica of C. Valerius Flaccus. By T. Noble.* 4to. 1l. 11s. 6d. Richardſon. 1808.

WE are induced to give a place of diſtinction to this volume, as well from the pleaſing ſpirit of poetic feeling which characterizes the greater part of its contents, as from the tone of melancholy which is breathed throughout, and which ſeems to indicate ſevere diſappointment, and to urge a claim to kindneſs and protection. The poem on Blackheath is in blank verſe, and of the better kind. It is deſcriptive of the various ſcenes to be contemplated from that beautiful eminence; and many incidents are introduced which enliven and embelliſh the compoſition. The following very vigorous paſſage repreſenting the worn-out Sailor of Greenwich Hoſpital, may ſerve as a ſpecimen of this part of the work.

"PENSIVE beneath yon ſolitary elm,
An aged ſeaman ſits:—fixed is his eye
On the refulgent ſtream that flows below,
Where the rich radiance, an impervious miſt
Of brilliant light, plays on the ſparkling waves,
And with ſuffuſive luſtre veils the ſcene.
His only arm o'erſhades his aching ſight,
That pierces, anxious, thro' the dazzling air,
And reſts upon its object (ſcarcely ſeen,
Yet known to the beſt feelings of his heart)
The veſſel that he fought in from his youth:—
She, on whoſe deck he often joined the ſhout
Of battle and of victory;—ſhe, whoſe ſides
Encloſed the field of all his manly force,
The ſcene of all his friendſhips:—not a plank
But bears ſome mark of blood, which once he loved!
On this ſide, by the foremoſt cannon, fell
His own right arm, when in purſuit ſhe ſpread
Her crowded ſails, and on the daſtard foe
Bore down Britannia's thunder:—Slowly now,
She drifts up heavily upon the tide:
As when an eagle, wounded in 'mid air,
On languid pinions motionleſs awhile,
Floats on the aërial current, ſo ſhe moves,
A ſhattered burden on thoſe very waves
That often with their ſparkling ſpray have kiſſed
Her welcome prow, and, reſonant, have daſhed

Their ſilvery ſpume againſt her rapid ſides.
But ah, more ſwift than when the courted gales
Swelled her expanded canvaſs, does the mind
Of this poor mariner retrace her courſe
On diſtant oceans:—by the tempeſt driven
He braves the mountain billows, or, involved
In all the dreadful diſſonance of fight,
Rends down the colours of the boarded foe!
On his rough brow Remembrance fondly gleams:
His brightened cheek thro' all its wrinkles ſmiles:
While frequent 'croſs his eye, his moiſtened ſleeve
Drawn haſtily, wipes off ſome ſtarting tear." P. 68.

The poem called Lumena, is entitled to conſiderable praiſe, it is conceived and written with much energy. The wife of an ancient Britiſh chieftain is deſcribed as driving the chariot of her huſband in battle, fighting by his ſide, and afterwards bringing back his dead body; her lamentation and ſubſequent death are finely written; and indeed this whole poem may be pronounced the beſt of the collection.

By the various pieces, we were not much nor very agreeably detained. But the concluding part is highly reſpectable. It exhibits a ſpecimen of a work which, as a whole, we believe has not yet appeared in our language. This may rather be wondered at, as Valerius Flaccus is by the ſevereſt critics allowed to contain ſome genuine poetry, many beautiful paſſages, and various impreſſive incidents. Julius Scaliger eſtimates the deſcription of the Storm, in the firſt book, on a level with that in the firſt book of the Æneid. We ſhall therefore give this as a ſpecimen.

"Swoln with his tidings, thus, with furious tone,
*Boreas* aſſails the monarch on his throne,
'O *Æolus*, from yon Pangean height,
What impious inſult ſtrikes my ſtartled ſight!
Lo, with cleft wood the youth of *Greece* have made
A bulk that floats, and now the deep invade;
In wide ſpread ſails compel the ſervile breeze,
And paſs, triumphant, o'er the yielding ſeas:
Yet may not I upheave, with threatening ſweep,
The ſandy bottom of the engulphing deep!
Ah, that I was, as when, from bondage free,
I knew no chains,—no dungeons,—knew not thee!
Hence faith in ſhips to impious mortals grew,
*Boreas*, a tyrant's bondaged ſlave they knew.
Let me theſe *Greeks*, and their mad bark immerge
In the ſwoln horrors of the foaming ſurge!
My ſons, its pledges, nought affect my mind,
Let me repreſs the vaunts of vain mankind,

While

While yet the veſſel, near *Theſſalia's* ſtrand,
Remains unknown to any other land.'
He ſpake, and thro' the hollow-echoing caves,
The winds roar, reſtleſs, and demand the waves.
To thruſt the portal *Æolus* deſcends;
A whirlwind's force the bulging portal bends.
Joyful each *Thracian* ſteed from priſon ſprings,
Swift *Zephyr*, and, with night-reſembling wings,
*Notus*, whoſe race their cloudy horrors ſpread,
*Eurus*, ſhower-dank his hair, his horrid head
Defiled with yellow ſand, the tempeſt led.
" Unanimous they bear, with deepening roar
The hoarſe-toned billows 'gainſt the ſounding ſhore;
Unanimous, with furious guſts, they riſe,
And roll the ſtorm along the fiery ſkies;
The fiery ſkies ruſh down, in thunder hurl'd,
And the black vault of night o'erwhelms the world.
The oars, wave-beaten, tremble in each hold,
The veſſel reels, in whirling eddies roll'd,
Sideways ſhe drives, loud billows o'er her caſt,
The looſe ſail, playing round the tottering maſt,
Scatters in fragments on the ſweeping blaſt.
How all the Minyæ ſhuddered with amaze,
As the black ether gleamed in horrid rays,
And the pale ſtars their glimmering light conceal'd;
And, with dread ſhock, the ſhuddering veſſel heel'd,
Sinking the ſail-yard, and the proſtrate lee,
Deep in the terrors of the yawning ſea!
Nor this ſtorm made with looſened blaſts they know,
But think that thus mid-oceans ever flow,
And, mournful, murmur; 'Hence our fathers fear
Raſhly o'er interdicted waves to ſteer!
Scarce hath our veſſel parted from the ſhore,
How *Ægæan* riſes with terrific roar:
Claſh *Cyaneæ's* rocks amid theſe waves?
What ſea more dreadful for ſuch wretches raves?
Expect not, Earth, the Ocean's wat'ry reign;—
Quit, fearful quit, the inviolable main.'
Such words they oft repeat, with faultering breath,
And weep their doom to ſuch a ſluggiſh death.
The great *Alcides* caſt his anxious ſight
On his vain darts, and unavailing might.
Some, tumbling, mingle parting words,—embrace,—
Pour ſtreams of ſorrow o'er each friendly face:
For as they wretched gaze, the veſſel's ſide
Disjointed yawns, and ſucks the briny tide.
Now here, now there the blaſts of *Eurus* wreſt
The quivering prow; now from the impellent *Weſt*

Black *Notus*, roaring, rends the ſhuddering prize,
While wide around the maddening ſurges riſe." P. 60.

Mr. Noble candidly inſerts the original at the bottom of the page, thus enabling the reader to judge immediately and effectually of his fidelity. We think he may proceed in his purpoſe of tranſlating the whole. The Preface is a little turgid, but ſomething of the kind was neceſſary; and the Notes demonſtrate that the tranſlator is familiarly acquainted with his author.

The volume is elegant, and has many well executed engravings. We were alſo pleaſed to perceive a very reſpectable liſt of ſubſcribers. It is dedicated, and by permiſſion, to her Royal Highneſs the Princeſs of Wales.

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# BRITISH CATALOGUE.

## POETRY.

ART. 13. *The Paſtoral Care. A Didactic Poem, in Three Parts. Addreſſed to the junior Clergy.* 12mo. 12s. Hatchard. 1808.

We can with much greater propriety, as well as juſtice, commend the amiable and pious ſpirit, and the excellent deſign of this poem, than its poetical merit. The idea is a very good one, the ſentiments admirable; but we fear that few of our readers would be ſatisfied with our deciſion, if we could be prevailed upon to ſpeak in high terms of rhymes formed of "hint and meant," "gape and Cappe," "endued and neighbourhood," or ſuch couplets as theſe:

"Thy ſacred office richly is endued
With magic influence o'er a neighbourhood."

"Clear in thy borrowed beams, to thee the unwiſe
In human frailty's night, direct their eyes."

"Superior claſſes, quick to improve the hint,
Catch from an inkling what reproof is meant."

"Thus in the manual trades I dread no gape (ſic)
I'd lift thee *Richardſon*, I'd praiſe the *Cappe*."

It

It is a truly elegant volume, and its embelliſhments executed with remarkable taſte and elegance; but indeed ſo it ought, for the price of it, twelve ſhillings, exceeds any thing of the kind that we have ſeen.

ART. 14. *Lyric, and other Poems, by Laura Sophia Temple.* 12mo. 145 pp. 6s. Longman and Co. 1808.

More than three years ago we commended a volume of Poems by this Lady, for their "genuine nature and ſimplicity*;" on meeting her again, we are happy to find her improved in taſte and correctneſs, without having loſt the former recommendations.—Her preſent Poems are highly elegant, and frequently original in thought, as well as neat in expreſſion. We are more puzzled to prefer, than to find, a ſtriking ſpecimen. We ſhall take the following.

"LOVE AND PRUDENCE.

"'Twas yet the dawn of youth's gay hour,
E'er mild content had fled my bow'r,
Joy's roſy orb illum'd my ſky,
And Fancy lit my roving eye;
I laugh'd at danger's whiſper'd threat,
With maddeſt hopes my vain heart beat;
'Twas then that Prudence croſs'd my way,
And often, often would ſhe ſay,
'Check thy wild courſe, and follow me.'

"I murmur'd at her harſh command,
I would not take her offer'd hand;
'What,'-I exclaim'd, '*already* come
All my beſt feelings to benumb?
Grant to my pray'rs a ſhort delay,
Oh! call again ſome other day!
Full ſoon will Time my minutes ſteal
And on my forehead fix his ſeal—
Then, then cold nymph I'll follow thee.'

"She ſigh'd, and went.—I dropp'd a tear,
But ſtill purſued my mad career.
While thus I joyous ſkipp'd along,
I heard a ſoft and melting ſong,
Onward I bounded—for the ſtrain
Thrill'd to my heart, and pierc'd my brain—
But Prudence ſtopp'd me—tho' repell'd
Still ſhe return'd—my ſteps withheld,
And mournful whiſper'd, 'follow me.'

* See Brit. Crit. May, 1805, vol. xxv. p. 557.

"I

" I turn'd me from her ſtedfaſt eye,
And from her preſence long'd to fly—
O it was Love's voluptuous lay
Tempted my truant feet to ſtray!
That o'er my cheated ſenſes ſtole,
And robb'd of energy my ſoul:
That bade my tongue to Prudence ſay,
' Thou meddling fool!—away—away!
I cannot,—*will* not,—follow thee.'

" O'er flow'ry paths I gayly ſtept,
Prudence the while look'd on and wept;
I gaz'd on Love's enchanting ſmile,
And doated on the gentle wile;
'Tis not for *my* weak lips to tell
The magic of each wond'rous ſpell,
Which did my boſom-piece betray,
And tempted ſtill my tongue to ſay
' Prudence, I will not follow thee,'

" Thus was my feeble judgment led
By all that Love, or look'd, or ſaid;
Thus was my raw unpractis'd youth
Deceived by falſehood—deck'd in truth,
But when I prov'd that angel ſmile
The worthleſs covering of guile—
O when my dark and vaſt deſpair,
Had found his promiſes were air—
Then did remorſe my boſom rend—
And claſping Prudence, as my friend,
' Lead on'—I cried ' I'll follow *thee*.' " P. 79.

We ſhould, on ſome accounts, have preferred, "The Poet's Farewell to Fancy," (p. 46.); but that it is full long for us, and ought to be followed by the "Recantation, or Fancy Recalled." Both are beautiful. The "Lines on the Loſs of the Abergavenny" are fine throughout, and are heightend in the cloſe by an infuſion of ſober piety; which elevates many other paſſages in the book. Such a ſtanza as the following, teaches while it delights.

" Yet bear—O bear thy load of woe!
And onward fearleſs roam,
With firmneſs meet the ills of life—
This world is not thy home." P. 125.

It has not fallen in our way to make enquiry reſpecting the author; we do not even know whether the poetical names prefixed are real or aſſumed; but we know that ſuch writing naturally preſerves a name.

ART.

ART. 15. *A poetical Tranſlation of the Works of Horace, with the original Text and critical Notes; collected from his beſt Latin and French Commentators. By Philip Francis, D D. A New Edition, with additional Notes, by Edward Du Bois, Eſq. of the Hon. Society of the Inner Temple.* 12mo. 4 vols. Johnſon. 1807.

This edition of Francis's Horace, being undertaken by the principal London Bookſellers, affords a proof that this tranſlation as yet retains poſſeſſion of the market. We hope to ſee the time when a more recent verſion, that of Mr. Boſcawen *, will ſuperſede it; but theſe revolutions muſt have their gradual completion. In the mean time it is fair to ſay, what appears truly to be the caſe, that in reviſing this edition, and ſelecting additional notes, Mr. Du Bois has exerted a very commendable diligence; and that the book is in all reſpects attractive. A few ſupplementary notes, ſubjoined to the fourth volume, are chiefly extracted from the articles on Wakefield's Horace, which were in the fifth volume of the Britiſh Critic †, from the pen of a very acute and eminent ſcholar. Thoſe on Combe's Horace, we may add, were equally worthy of attention. See our third volume.

ART. 16. *L'Irenide, Odi Anacreontiche di Silvio Ireneo, P. A.* Cambridge, printed; Payne, London. 1807.

This is one of the phænomena of theſe extraordinary times, a collection of Italian poems, publiſhed in England by a Neapolitan under his Arcadian name. The author, preferring employment to dependence, is, we underſtand, at preſent engaged in teaching his own language at Cambridge; where we heartily wiſh him ſucceſs, both for the ſake of diffuſing the knowledge of the language, and on his own account.

We conceive that the attempt to compoſe a connected ſeries of Anacreontic poems in Italian, connected as the ſonnets of Petrarch are, ſo as to carry on the unity of narration throughout, is new in the Italian language. Metaſtaſio, Savioli, Imperiali, and many others, have occaſionally written beautiful Anacreontics, but not in this continued form. The ſubjects are altogether amatorial, and it is a material objection, that they conclude with deſperation and ſuicide; but to the general elegance of the compoſitions every reader of Italian will bear teſtimony. We give a ſhort ſpecimen.

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* See Brit. Crit. vol. i. p. 329 and 423. Alſo vol. xi, p. 404.
† Pages 59. 148, and 344.

" IL PRIMO AMORE.

" Qual rapimento inſolito!
Qual dolce moto e nuovo!
Qual forza i ſensi acquiſtano!
Qual nuova vita io provo!

Quaſi eſtuante ed ebria
L'alma di ſe più grande
Sdegna del corpo i vincoli
E fuor di ſe ſi ſpande.

Ferve il mio ſangue, e mi agita;
Nuovi biſogni acquiſto
Senza ragion tripudio
Senza ragion mi attriſto.

Vivi i miei ſpirti affrettano
Intorno al core il moto;
Cerco me ſteſſo, e trovami
Un ſentimento ignoto.

In queſto ſtato ogni eſſere
Per me di ſenſo è privo;
Il corpo è tutto inutile,
Sol nel mio cuore io vivo.

Tu queſto tale incendio
Mi deſti nelle vene,
Che del mio male è l' epoca
Da che ti vidi, Irene." P. 8.

We cannot but be earneſt with the author to exchange the turn of his laſt poem, entitled " il Suicidio." If reaſon cannot deliver him from the dilemma, Religion ought to do it; and the deliverance given by that interpoſing power, might form a beautiful concluſion. Six ſonnets on Irene conclude the volume.

## DRAMATIC.

ART. 17. *Abradatas and Panthea; a Tragedy, in Five Acts; from the Cyropædia of Xenophon.* 8vo. 87 pp. 2s 6d. Ridgway. 1803. But not publiſhed till 1808.

Never have we ſeen ſuch an inſtance of modeſt reſerve in an author as appears in the preſent publication. It was printed in 1802, and has an advertiſement of that date, ſtating that it was written thirteen years before. We then find a Poſt advertiſement, dated 1808, obſerving that as ſix more years have now elapſed, and the author has therefore more than doubled the Horatian period of nine years, he ventures to ſubmit it to the public; avowing at the ſame time that it is the production of John Edwards, of Old

Court, in the County of Wicklow, Esq. Nor let it be forgotten, on this side of the water, that this transcendent instance of authorial reserve, comes from Ireland.

It would ill become us to be harsh with an author who is so little obtrusive. We shall merely observe, that in the six years in which the play was laid by *in print*, it is not likely to have been improved; and if in the preceding thirteen years it was equally untouched in MS. it was not more likely to gain by the delay. If, during either of these periods, the author had submitted it to any of his poetical friends in Ireland, of whom he must have many, they would doubtless have pointed out places where flat and prosaical language wanted elevation, and other little faults occurred. Horace certainly did not mean that the nine years should be suffered to pass without labour employed on the piece. We shall give a short specimen and take our leave.

"PANTHEA.

"Oh, my Abradatas!
Since I awoke this morn, my anxious thoughts
Have dwelt upon the purport of thy dream,
And as I pondered, my disquiet grew
The more invincible. 'Tis true indeed,
Events have thus far prospered to our wishes.
Already hast thou braved the raging gulf,
And from surrounding dangers hast regained
Thy lost Panthea.—Just so spoke the dream,
And thus I tremble now for its completion.
Alas! we tottering stand upon the point
And crisis of our joys. The rest is gloom—
Is horrible! To meet in blood—in death!
To meet—to bid farewell—to part for ever!

"ABRADATAS.

"Let not thy spirit droop, my sweet Panthea!
The issue of that dream, thy cause of dread,
May yet portend the horrors of the fight
Which now impends, and it may mean no more.
But be it as it may, we must resign;
It is the gods' high will; and they who gave,
May they not take away?—Farewell." P. 64.

The truth is that the poetical ardour of Mr. Edwards cannot be great; he appears to be a sensible man, and an admirer of Xenophon, but a poet only by accident.

NOVELS.

## NOVELS.

ART. 18. *Sketches of Character; or Specimens of real Life. A Novel in Three Volumes.* 12mo. 15s. Longman and Co. 1808.

There is a little confuſion in the narrative of this novel, and no little jumble of perſonages and characters; but the volumes are not unamuſing, and certainly exhibit peculiarities and incidents too frequently met with in the world. We underſtand it is a firſt attempt; in this caſe it is very reſpectable both as to contrivance and compoſition; but we would rather adviſe the author, whom we ſuſpect to be a female, to turn her thoughts to ſome better ſtudies; though the confeſſion may be made, that even in this leſs uſeful and leſs honourable branch, dawnings may be diſcovered of greater excellence.

ART. 19. *Theodore; or, The Peruvians: from the French of Pigault Le Brun. By E. W.* 12mo. 160 pp. 4s. 6d. Croſby. 1808.

A ſingularly intereſting and affecting tale; tranſlated with ſpirit, elegance, and correctneſs. Whoever ſhall begin to read it, will proceed (we think) as we did, to the end of the book, without laying it down. Whenever a tale unites lively entertainment with unexceptionable delicacy of ſentiment; we ſhall ſtrongly recommend it, as we do this work; to female readers in particular. We have reaſon, indeed, for conjecturing that the tranſlation is the work of a female; who can ſurely loſe no credit, by adding her name inſtead of its initials, to the next edition. But we muſt confeſs that we are ſurpriſed at the high *price* of this little volume.

## MEDICINE.

ART. 20. *Anatomical Examinations. A complete Series of Anatomical Queſtions, with Anſwers. The Anſwers arranged ſo as to form an elementary Syſtem of Anatomy, and intended as preparatory to Examinations at Surgeons Hall. To which are annexed, Tables of the Bones, Muſcles, and Arteries.* Two Volumes 12mo. 185 and 380 pp. 10s. 6d. Highley. 1807.

It is rather extraordinary that a book containing ſo much anatomical knowledge ſhould appear without an author's name; but if we may judge from a ſpecies of intimation frequently given, by an advertiſement of another work at the end, the author is probably Mr. John James Watt, Surgeon. The work is a kind of anatomical Catechiſm, or like the Pupil and Tutor's Guide, the

the firſt volume containing the Queſtions, the ſecond the Anſwers to them: and the ſecond alone may be uſed as an elementary ſyſtem of Anatomy. The plan is very judicious, and the quantity of matter compreſſed, by ſmall and very neat printing, into the two volumes, particularly the ſecond, is really extraordinary. There is alſo a very copious index. If the author, by giving his name, would make himſelf publicly reſponſible for the correctneſs of a work in which ſo much correctneſs is required, we cannot doubt that it would have an extenſive and rapid ſale, as a profeſſional book.

## POOR.

ART. 21. *Hints reſpecting the Education of the Children of the Poor. By a Clergyman in the Dioceſe of Canterbury.* 8vo. 32 pp. Harding. 1808.

This is a remarkably well-timed, and uſeful publication; and we cannot perhaps better ſet forth the object of it, than in the words of the concluding page: "To ſolicit the co-operation of all heads of families, in ſupport of that church and government to which they belong; to remind all fathers and mothers, maſters and miſtreſſes of the great reſponſibility attached to them; to ſhew, that it is not ſo much the want of new laws and proviſions for the better inſtruction of the children of the poor, as the want of attention to thoſe already exiſting, which is the great deſideratum; and that, a ſyſtem of ſuperintendence, providing both the form and ſubſtance of inſtruction, to be given generally to young perſons, being already deviſed and eſtabliſhed; it is in the obſervance of that, we ſhall moſt readily diſcover what further remains to be done."

"To increaſe the number of ſchools, or ſo to model them, as to give the means of education to all the children of the poor; and, at the ſame time, to neglect, or to leave under any uncertainty, the *ſuperintendence* of them; which, by giving a right direction to education, alone conſtitutes the bleſſings of it; would be to build, and man, and ſtore a ſhip, and put to ſea without a rudder." Our parochial clergy, the parents of village children, the conductors of charity-ſchools, and political ſpeculators on the ſubject of educating the poor,—all may derive important benefit from an attentive conſideration of theſe valuable Hints.

## DIVINITY.

ART. 22. *A Liſt of Books recommended to the younger Clergy, and other Students in Divinity, within the Dioceſe of Cheſter. The third Edition, corrected and enlarged. To which is added, the learned Mr. Dodwell's Catalogue of the Chriſtian Writers and*

*and genuine Works that are extant of the three firſt Centuries, together with an Extract from his ſecond Letter of Advice, &c.* 8vo. 98 pp. 3s. Cooke and Co. Oxford; Rivingtons, London. 1808.

This moſt uſeful book, the production of the preſent biſhop of St. Aſaph (Cleaver) when biſhop of Cheſter, ought to be in the hands of every ſtudent in divinity, in every dioceſe. It attempts not to give a complete liſt of books in theology, but only to point out thoſe which the learned author could recommend, on his own knowledge, as moſt ſerviceable. It is a particular accommodation, that the price is added to every article. The preface and additions are truly excellent; and the whole is as completely adapted to the purpoſes of the theological ſtudent, in the Church of England, as long experience, and a peculiarly ſound judgment could make it. After ſaying that he deſigns his liſt for thoſe only who have a previous conviction of the truth of the ſcriptures, and the conformity of our liturgy and articles to the ſcriptures, the biſhop adds, with admirable propriety and ſagacity:

"If there are any who think this principle not broad enough, they will do well to look to the neceſſary conſequences, to which an extenſion of it will lead, before they conclude, that nothing leſs than an accurate, and a comparative view of every religious perſuaſion and opinion will juſtify a preference to any one. For, upon this ſuppoſition, with the unlearned there is an end of all and every religion; and indeed, with the learned themſelves, till they are ſure that they can learn no more. Upon this ſuppoſition, neither he that ſhould teach, nor he that ſhould be taught, muſt venture upon practice of any kind, till it is clear, that he is beyond the reach of further information. Knowledge itſelf will thus become uſeleſs, becauſe it is progreſſive; and the buſineſs of this as well as of the future life muſt ſtand ſtill, leſt in either caſe it ſhould not be conducted with perfect accuracy; a conſequence as little conſiſtent with the avowed imperfection of human knowledge, as with the known intereſts of mankind." P. 5.

Other moſt valuable remarks will be found in the preface, and pieces ſubjoined.

ART. 23. *Religious Education, as it conſtitutes one Branch of the Diſcipline of the Church of England, conſidered in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Viſitation, holden June 8, 1808. By Joſeph Holden Pott, A.M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Publiſhed at the Requeſt of the Clergy preſent.* 4to. 44 pp. 2s. 6d. Rivingtons. 1808.

The calm and ſober reaſon of this well-written Addreſs to the Clergy, on the ſubject of education, is ſtrongly contraſted with that

that vivacity of ſpeculative fancy, which it is deſigned to oppoſe in the ſpecious and deluſive ſyſtem of Rouſſeau and his imitators. After giving an outline of that ſyſtem, the author very judiciouſly and pointedly obſerves;

"Yet this is called the ſyſtem of nature, though its admirers and abettors boaſt, that in no age, time, or country, was it ever thought of before the day of its eccentric author. To him indeed it was natural enough to endeavour to multiply the image of himſelf, for the ſcheme is expreſsly calculated to raiſe ſuch men as he was: men intolerant of the ſenſe and practice of all others, though demanding every ſpecies of latitude for themſelves." P. 20.

The following paſſage ably unites the defence of the eſtabliſhed, with the reprobation of the ſuggeſted modes of inſtruction.

"We know well that God has not inveſted any among men with the privileges of infallible Inſtructors. The ſame prudence which they who go before us in our youth have exerciſed, and ought ever to employ, we may employ too in due time, and as we ſhall be able to examine and approve things even with the beſt choice, and with the higheſt reſolution of the mind. But does it not happen that many want the opportunities, the leiſure, or ability throughout life for inveſtigating thoſe truths, the fruits of which they find to be ſo excellent? Who can deny this; and where then is the fancied detriment if many ſuch perſons ſhall profit by the common reaſon of mankind? Is it a thing ſo much to be deplored that ſuch men muſt follow wiſer and more ſkilful perſons than themſelves; or is it a misfortune to be placed, with little pains, on elevations, to which others have arrived with larger circuits, or to which they have aſcended by more arduous ſteps. Let us then beware of the fallacy which confounds truth with opinion, in order to diſcredit both; or which, with the ſame view, removes all diſtinction between prejudice and error.

"Suppoſe for a moment that it is the right train of argument which is followed by the ſolitary Reaſoner, and the right concluſion which is drawn. Muſt he be reduced to bluſh becauſe it is the vulgar and the trite opinion which comes out after all? Or rather is it not much more than probable that the dread of this diſgrace, and the fear of loſing ſome falſe credit to themſelves, will always operate to fix ſuch ſpeculative perſons in ſome oppoſite concluſion? We know well that none are ſo obſtinate in error when they have embraced it, as they who refuſe the hand to any guide. We know too, that moſt inconſiſtently with their clamours againſt Guides and Teachers, ſuch men are beyond all others the moſt reſtleſs, buſy, overbearing, and importunate in obtruding their own notions on the world, and in pulling others after them." P. 22.

Y Throughout

Throughout the whole Charge, the Rev. Archdeacon candidly allows every thing that can in reaſon be allowed to his adverſaries, yet urges them with the practical experience of what human nature really is, in a way which cannot eaſily be reſiſted. "The habit of reflection," he obſerves, "is not very ſoon acquired in any, but the habit of learning and retaining things in the memory is an early faculty in reaſonable creatures: it is a faculty almoſt peculiar to the youthful mind: and therefore how perverſe a thing it muſt be to forego what is poſſible, becauſe we cannot compaſs what is not ſo."—P. 31. With equal ſagacity and truth does he remark on the ſtate of mind in which they who have been neglected in early life naturally appear to the examiner. "Above all, I know the ſorrow which muſt ariſe, when they who probably were quick of wit in their firſt years, and capable of many good and permanent impreſſions at that time, are found to have contracted ſuch a wildneſs of demeanour, ſuch unreadineſs of mind, with habits ſo removed from any exerciſe of thought, that it appears too clearly that whatever time may yet remain to them of the term of trial, yet one ſeaſon, which is not to be recalled, is loſt." P. 41.

Whoever will ſteadily attend to the ſuggeſtions of reaſon and experience, muſt be ſtrongly impreſſed by this Charge.

ART. 24. *A Charge delivered before the Reverend the Clergy of the Archdeaconry of Sarum, on the 4th, 5th, 6th, and 7th, of Auguſt, 1807; and publiſhed at their Deſire. By the Rev. Charles Daubeny, Archdeacon of Sarum.* 8vo. 43 pp. 1s. Rivingtons. 1807.

It is the object of this Charge to "point out that judicious line, between religious intolerance and religious indifference, which conſtitutes the diſtinguiſhing feature of our excellent eſtabliſhment;" and this is done with ſoundneſs; though, perhaps, from the very abſtracted form of the reaſoning, not with all the clearneſs of which the ſubject was capable. The learned Archdeacon becomes more diſtinct when he proceeds to examples; and the following remarks on the unſettling ſpirit of the preſent times are well worthy of notice.

"There is a word made uſe of by St. Luke in his prophetical deſcription of the impending deſtruction of the Jewiſh ſtate, which, according to the acknowledged double ſenſe of prophecy, by which two ſubjects, a principal and a ſubordinate one, are frequently carried on together, may be conſidered as peculiarly applicable to the days in which we live. The word as rendered in our Bible, is *commotions*; 'When,' ſays the Evangeliſt, 'ye ſhall hear of wars and *commotions*.' The original word is ακαταστασιας, the meaning of which cannot, perhaps, be ſo literally given in any one ſingle word, as in that of *unſettlements*; by which we underſtand the diſturbance or breaking up of the ſettled or eſta-

bliſhed order of things. A remarkable, though doubtleſs unintentional, comment on this awful prophecy, was ſome years ſince given by a popular orator *; who, in one of his parliamentary ſpeeches, expreſſed himſelf, if I have been rightly informed, in nearly the following words.—'It is not to be expected that we ſhould now travel on in the trammels of our fore-fathers; ſince we live in times remarkable for nothing ſo much, as for the *unſettlement* of principles, and *unſettlement* of inſtitutions.

"A lamentable ſpecimen of this *unſettling* ſpirit has lately been exhibited in its largeſt and blackeſt characters in a neighbouring country." P. 25.

The reaſonings of this author in favour of our eſtabliſhment, and the neceſſary ſafeguards of it, are well ſupported, by what he mentions of the example of America, which has no eſtabliſhed faith.

"From the lateſt accounts that have been received we learn, that the ſtate of morality and religion in America is at preſent in a very degraded condition. Churches, which flouriſhed under the Britiſh Government, are now falling into decay; whilſt in conſequence of that indifference to all religious opinions, which has been conſidered to be (how erroneouſly, experience has fully ſhewn,) a modern improvement in civil policy, the religion of the country, left as it were at the mercy of every deluſion that may at any time take poſſeſſion of the human mind, has become the prolific parent of error, enthuſiaſm, and folly, in all their multifarious ſhapes; thereby paving the way for the increaſing prevalence of infidelity over the declining cauſe of rational Chriſtianity †." P. 29.

The Archdeacon ſpeaks with deep regret of that indifference to all religion, which, under the maſk of *liberality*, aſſails even the beſt eſtabliſhments; and ſtrongly as well as juſtly, oppoſes that fatal principle broached by Hoadley; that opinion is the ſtandard for truth. The whole deſerves an attentive peruſal.

ART. 25. *Seventy Sermons, on the Doctrines and Duties of Chriſtianity; conſiſting partly of Diſcourſes, altered and abridged, from the Works of eminent Divines. By William Toy Young, M. A. Miniſter of St. Paul's Chapel, Birmingham, and ſome Time Fellow of Pembroke College, Oxford.* 2 vols. 8vo. Longman and Co. 1807.

Though we are not much accuſtomed to throw any work of ſuch bulk as the preſent, viz. two octavo volumes, containing

* "Mr. Grattan, in the year 1793."

† "A particular account of the generally deplorable ſtate of religion in the American ſtates is to be met with in 'Janſon's Stranger in America,' lately publiſhed, and reviewed in the Anti-Jacobin for May 1807."

ſeventy-one Sermons; (for ſuch is the actual amount, though the title-page anſwers for only ſeventy); into our monthly Catalogue: yet we are almoſt compelled to do ſo in the preſent inſtance. It cannot fall within our province to criticize the writings of Barrow, Taylor, Beveridge, &c. &c.: of whoſe works the editor expreſsly profeſſes to have made great uſe, and this, without adding any notices of diſcrimination to point out the ſeveral productions of the different authors. Even Mr. Young's own ſhare is not diſcoverable through any variety of ſtyle. The Diſcourſes are remarkably uniform in this reſpect, and for the moſt part very ſhort. How far it may be adviſeable to carry forward the modern plan of publiſhing ſuch abridgements of our ancient divines, we ſhall not take upon us at preſent to determine; we certainly think it capable of being carried to exceſs, though there is much to recommend an occaſional revival of valuable pieces of theology. We ſometimes fear the enemies of the church may think it too eaſy a method of furniſhing doctrine for our modern pulpits, and as tending to prove ſome deficiency of original invention, or perſonal application, in the clergy of the eſtabliſhment. We do not mean to find fault with what has been done in this way, eſpecially by ſuch correct judges as Dr. Glaſſe and Mr. Clapham; but we do not wiſh to give too much encouragement to a practice capable of abuſe, and not likely to add much that is new to the general ſtock of literature.

ART. 26. *Female Benefit Societies recommended; or, the Neceſſity and Advantages of Foreſight: a Sermon, preached in the Pariſh Church of St. Saviour, in the City of York, on the firſt of June,* 1808, *before the York Female Benefit Club, eſtabliſhed in* 1801; *and publiſhed at the Requeſt of the Patroneſſes. By the Rev. John Graham, Rector of St. Saviour and of St. Mary Biſhophill Senior, York, and Domeſtic Chaplain to the Right Hon. Earl Bathurſt.* 4to. 20 pp. 1s. 6d. York, printed; Rivingtons, &c. London. 1808.

Among many merits, this diſcourſe has one which ought particularly to recommend it to notice. It gives ſo exact and clear a detail of the principles of the ſociety in queſtion, and of the practical regulations formed in it, that any perſon wiſhing to promote a ſimilar deſign cannot have a better guide; and to promote ſuch ſocieties is what every benevolent perſon muſt wiſh, who has once underſtood the nature of them. But, excluſively of this, the author writes in a clear, manly, and original ſtyle on general topics. Witneſs his reflections on FORESIGHT.

"Foreſight, in his [the wiſe man's] ſenſe of the word, is far from being natural to us. It requires a degree of obſervation and reflection, which few poſſeſs, to be able to perceive diſtant poſſible evils; and it requires an exertion and ſelf-denial, which ſtill fewer are willing to exerciſe, to be prepared to guard againſt or alleviate

them. In rude and uncultivated minds, foreſight is, conſequently, rarely found. The Chriſtian miſſionaries, whoſe love for Chriſt, and for the ſouls of men, made them not unwilling to ſettle in the inhoſpitable regions of Greenland, found that numbers of the wretched inhabitants had periſhed, every winter, by hunger, and yet that ſad experience had never taught them to lay up, in ſummer, a ſufficient ſtock of fiſh, their principal food, for the winter to come*. The Indian, who feels not in the morning, that he ſhall ſoon want to reſt again, will barter away his bed, for a bottle of ſpirits or a trinket of glaſs. Even in more cultivated life, we diſcern much of the ſame inattention to remote intereſts. How many, in our enlightened country, betray a total want of foreſight, reſpecting the future welfare both of body and ſoul! They live up to their full receipts. They never think of a time of difficulty, ſickneſs or age. If any thing extraordinary comes into their hands, it immediately goes in ſome ſelf-indulgence. The conſequence is, that when any unexpected interruption takes place in their income, they ſink into inſtant want and wretchedneſs. Tho' we all know that we muſt ſoon die; that we are all ſinners; that 'after death is judgment,' when we muſt appear before the tribunal of a holy, heart-ſearching God; and that eternal miſery awaits us, if we are not prepared to meet him in peace; Yet, what numbers of every rank and condition of life, aware of all this, paſs away their days in utter forgetfulneſs of God and their ſouls, till death ſurpriſes them, and cuts them off in their ſins." P. 1.

The preacher's concluſion is all pointed to that higher branch of foreſight, which is noticed at the end of the above paſſage, and is clear, forcible, and edifying.

ART. 27. *A Sermon, preached before the Mayor and Corporation of Stamford, in St. Mary's Church, in that Place; on Sunday, 25th October, 1807; being the Anniverſary of his Majeſty's Acceſſion to the Throne. By the Rev. Robert Laſcelles Carr, Chaplain to Lord Mendip, and Curate of the Pariſhes of St. Mary and St. George in Stamford.* 4to. 21 pp. 1s. 6d. Drakard, Stamford; White, London. 1808.

This Sermon is an eſſay on government, but it is a truly Chriſtian and loyal eſſay; and well ſuited to the occaſion on which it was pronounced, the Anniverſary of the King's Acceſſion.

It is very remarkable for clearneſs of argument. From the well known text, "Let every ſoul be ſubject to the higher powers," &c. (Rom. xii. 1, 2.) the author deduces the general doctrine—that God is the ſupporter of all regular governments: which is then branched out into the following propoſitions.

"1. The light of reaſon ſhews, that it is abſolutely neceſſary for

"* See Crantz's Hiſtory of Greenland."

the ſafety and happineſs of man, as a ſocial being, that he ſhould form and enter into ſome ſort of civil government.

"2. But neither do reaſon nor Revelation preſcribe any one particular form of government, but each nation is left to the choice of its own form.

"3. But both Revelation commands obedience to the form choſen, whatever it may be,—and reaſon ſhews that ſuch obedience is abſolutely neceſſary." P. 7.

Theſe points are then diſtinctly and well argued. It is true, that the argument does not cut off all topics for diſpute; but while there is no diſcuſſion among us reſpecting the beſt form of government, or that moſt ſuited to ourſelves, it may paſs without further queſtion. Having finiſhed theſe leading topics, the other appeals with ſpirit to his hearers, on the peculiar excellence of our own government; and with great force and truth on the perſonal character of our beloved Sovereign.

In a Sermon, which contains ſo much excellent matter, we are ſorry to object to any thing: but we cannot read the concluſion without a feeling of preſumption in it. We are convinced, from the tenor of the whole, that the author meant not ſo, and therefore we ſay no more, but we wiſh that it had been otherwiſe planned. To pronounce a ſentence as from God, even in hope, fancy, or ſuppoſition, is too much. It ſhould have been avoided!

## MISCELLANIES.

ART. 28. *A Speech delivered at a Meeting of the Merchants Company of Edinburgh, reſpecting the Police Act, on Monday, the 16th of February. By John Borthwick Gilchriſt, Eſq. LL.D. Banker in Edinburgh.* 8vo. 63 pp. 2s. Walker and Greig, Edinburgh. 1807.

This ſpeech (which certainly exhibits no very captivating ſpecimen of elegance or eloquence) recommends ſtrongly an application to Parliament for the repeal of the Police Act for the City of Edinburgh, or at leaſt ſome alterations in material parts of that ſtatute. The chief objection ſtated is, a ſuppoſed uncontrolled power given to the ſuperintendant of the police; and it ſeems to be a doubt, whether he is amenable, or not, to the Commiſſioners appointed under that Act of Parliament. Not any copy of the Act is inſerted in this publication, nor any reference to it by the year and chapter. We cannot, therefore, without a tedious ſearch, examine its ſeveral proviſions, nor judge whether, or not, the objections to them are juſt. The ſpeech here printed declaims generally, and not without animoſity, on the topic which we have ſtated, but enters into no diſcuſſion of the Bill, or its ſeveral clauſes, as applicable to the manners and circumſtances of the metropolis of Scotland; which would

would appear to us the beſt method of determining upon the merits of ſuch a queſtion. After all, on a diſpute of ſo local a nature is out of our province to decide. Several documents are ſubjoined, ſhowing the proceedings of different Committees, Commiſſioners, &c. on this diſpute. But as neither a copy of the Act, nor a ſtatement of its contents, is given, were it not for the ſubject and place of publication, we ſhould have conſidered this rather as an *Iriſh* than a Scotch pamphlet.

ART. 29. *Memoir of the Moſquito Territory, as reſpecting the voluntary Ceſſion of it to the Crown of Great Britain: pointing out ſome of the many Advantages to be derived from the Occupation of that Country; more eſpecially after our ill Succeſs at Buenos Ayres, as ſet forth in a Memorial preſented to the Right Honourable Lord Caſtlereagh, Secretary of State for the Colonies, &c. &c. By John Wright Eſq. Late Commander of His Majeſty's Ship Swift, and Senior Officer of his Majeſty's Naval Forces at Honduras and on the Moſquito Shore.* 8vo. 32 pp. 1s. 6d. Hatchard. 1808.

This Memoir enumerates many advantages of the Moſquito territory, under the different heads of "its Situation, its Extent, its Inhabitants, and its commercial and political Intereſt;" from all which circumſtances the writer infers the expediency of forming a new ſettlement in that country. He, indeed, deſcribes it as almoſt a paradiſe, the climate being mild for thoſe latitudes, the ſoil extremely rich and fertile, its produce various and valuable, and its inhabitants much attached to the Engliſh nation. He therefore recommends the occupation of it by building forts (which he thinks would require but a moderate force to garriſon) and conveying thither a part of the ſettlers in the Bay of Honduras; who, in the writer's opinion, would gladly remove to the Moſquito territory.

Repreſentations from an officer, who has been long perſonally acquainted with the country deſcribed have, no doubt, met with attention from Government. But how far it may be expedient to act upon them hereafter it is not for us to judge. Greater and more immediate intereſts are now at ſtake; and no miniſter would, in the preſent ſtate of affairs, adopt any meaſure, which might have the appearance of hoſtility to the Spaniſh nation.

ART. 30. *Oxoniana.* 4 Vols. 12mo. p. *il.* 1s. Phillips. 1808.

The Editor has here collected a number of entertaining incidents and anecdotes relating to Oxford, interſperſed with what, in our opinion, conſtitutes the chief value of the volumes, biographical ſketches of ſome of the more illuſtrious members of the Univerſity. But there is no ſyſtem purſued, nor can the compilation

be considered as very judiciously put together. There is much inserted of very little interest, and some few things which would have been better omitted. They may still be considered as no bad lounging books for younger Oxford students, but they who have left alma mater with due reverence, will hardly be satisfied with what is here put together concerning her; nor will the graver residents at the University receive the work with particular complacency. They will perceive, that the materials, to which the editor had access, might, with care and judgment, have been converted to a more useful and more interesting purpose.

ART. 31. *An Essay on light Reading, as it may be supposed to influence Moral Conduct and Literary Taste. By the Rev. Edward Mangin, M.A.* 12mo. 5s. 6d. Carpenter. 1808.

There is a great deal of sound good sense and of very judicious remark in this little volume. Its object is to prove, that sufficient care is not taken with respect to the more popular books which are generally, and without reserve, given young people of both sexes to peruse. There is certainly a great deal that is exceptionable and pernicious in many books which all read, or remember to have read, with eagerness and pleasure; such, for example, as Tom Jones, Roderic Random, Peregrine Pickle, much of Pope, Swift, &c. &c. The author makes an honourable exception in favour of Richardson, Cowper, and a few others. It is a pleasing volume, but we apprehend the author must live somewhere out of the world, or have been strangely misinformed, or wilfully ignorant; he would otherwise not have written the following paragraph, which is alike preposterous and false:

"These are the conjectures of the ignorant and uninitiated, who require to be informed, that a bookseller can buy the ravings of some silly old woman, or illiterate apprentice, for two or three guineas, and by puffs in the newspapers, *and making interest with the Reviewers*, can impose his bargain on the public, and by the sale of it procure two or three hundred pounds for himself."

ART. 32. *Fifth Edition with an Appendix. A Correspondence between Richard Wilson, Esq. a Magistrate for the County of Tyrone, and late a Member of the British Parliament; the Right Hon. William Elliot, Principal Secretary to the Duke of Bedford, and the Right Hon. George Ponsonby, Lord High Chancellor of Ireland: relative to the Persecutions of the Roman Catholics in his District, by a certain Description of Orange-men, and the Manner in which the Laws are administered with regard to the former Class of People; with a short Introduction, in which Allusions are made to former Communications and Conversations, which Mr. Wilson had with Mr. Windham, Lord Eldon, Mr. Wickham,*

*Wickham, and Sir Evan Nepean, upon the above-mentioned Subjects.* 8vo. 86 pp. 2s. 6d. King, Dublin. 1807.

Very extraordinary facts (for we muſt preſume they are facts) are detailed in this correſpondence. It appears, that in the neighbourhood of this author (the borders of the counties of Tyrone and Armagh), violent diſſentions prevailed between a ſet of perſons called Orange-men and the Roman Catholics, and, as he conceives, a violent perſecution of the latter by the former, even to the burning of a houſe, or cabin, occupied by an induſtrious man, whoſe only crime was, it is alledged, that of being a Roman Catholic. On a repreſentation of this fact to Mr. Elliot (then Secretary to the Lord Lieutenant), a gentleman high in the profeſſion of the law, was ſent to the ſpot, in order to inveſtigate the tranſaction; upon whoſe report, it ſhould ſeem, a proſecution was inſtituted againſt ſome of the perſons accuſed of this outrage; they nevertheleſs were acquitted on their trial. In the letters of Mr. Wilſon, which are here given, it is objected, that the inquiry was conducted improperly, the parties accuſed having been applied to by the learned Serjeant employed by Government, and by him deſired to collect evidence for the purpoſes of the enquiry. The Government, however, ſignified its high approbation of the conduct purſued by that gentleman. This circumſtance, together with the acquittal of the parties accuſed, conveys a ſtrong ſuſpicion, that ſome miſconception muſt have operated on the gentleman who makes this appeal, and who, we conclude, cannot have been actuated by any unworthy motive. Againſt the principal witneſs it appears to have been teſtified, by a magiſtrate, that he was a perſon "unworthy of credit;" and therefore the acquittal is admitted to have been proper, ſo far as relates to the judge and jury. But the conduct of Government, of the gentlemen employed by them on the inquiry, and of the witneſſes, are all arraigned by Mr. Wilſon in this narrative.

On the old maxim of *Audi alteram partem*, we ſhall forbear giving any opinion, except that a part of Ireland, where religious and party animoſity can go ſo far as to prompt the burning of houſes, and ſuch an outrage is ſo little noticed by the magiſtrates in general, as to call for the expreſs interference of Government, muſt be, as to eſſential purpoſes, without a police, and may almoſt be deemed in a ſtate of barbariſm. We conceive therefore, that, as the then exiſting government of Ireland (a government which certainly was not hoſtile to the Roman Catholics) declined taking any further meaſures, they muſt have been ſatisfied either that the repreſentations were exaggerated, or that enough had been done to ſecure the future peace of that country.

ART.

ART. 33. *Veluti in Speculum, or a Scene in the High Court of Admiralty; diſplaying the Frauds of Neutral Flags, as exemplified in the Caſe of the Silenus. With Remarks on the Proſecution for Libel inſtituted againſt the Author by Admiral Montagu. The Application of His Majeſty's Licences; forged American Certificates; Injuſtice towards Neutrals, and Danger of his Majeſty's Dock-yards. Addreſſed to Miniſters and Parliament. By John Brown, Author of "The Myſteries of Neutralization."* 8vo. 101 pp. 3s. 6d. Jordan and Maxwell. 1807.

In our account * of his former work, intitled "The Myſteries of Neutralization," we gave credit to the zeal and induſtry of this writer in bringing forward important facts, and detailing many ſtriking anecdotes, which proved the fraudulent conduct of neutrals in covering the property of our enemies. In the work before us, he ſtates, a particular caſe tried before the court of admiralty, in which a variety of ſuſpicious circumſtances appeared, and yet the proofs were not deemed ſtrong enough to entitle the captor to a condemnation. The cargo, however, was decreed to be reſtored on payment of coſts to the captor; which implies, that it was a ſuſpicious caſe, and that there were reaſonable grounds of detention. Mr. Brown (who appears to have been the captor's agent) alledges that, had he been able to attend the trial, or not been obliged to employ a privileged proctor, his client might have obtained a more favourable deciſion, but we cannot ſuppoſe that a proctor of profeſſional eminence, and ſtill leſs that the very diſtinguiſhed judge of that court, could have inadequately diſcharged his duty. There muſt have been ſome contrary proofs, which even the ſuſpicious circumſtances ſtated by Mr. Brown could not overthrow. The abuſe of the king's licences, to trade with hoſtile countries, is next adverted to, and ſeems to demand the attention of government, as, if true to the extent ſuppoſed by this author, it muſt be pregnant with miſchievous conſequences. A particular caſe is ſtated, which ſeems to juſtify what the author has advanced; the ſame remark applies to the alledged forgeries or fraudulent acquiſitions of American documents of citizenſhip, (in order to protect Britiſh ſeamen from the impreſs,) and of American ſhip papers, to cover the veſſels of enemies.

This author fairly admits that injuſtice is ſometimes done to neutrals, by captains of privateers, in extorting money from them by way of ranſom, and as an inducement to liberate them without examination.

Theſe points (together with a proper caution reſpecting the admiſſion of foreigners into our dock yards, and the ſtatement of a diſpute with Admiral Montagu, or rather his ſecretary, which

* Brit. Crit. vol. xxvii. p. 444.

might

might as well have been omitted) form the principal topics in this publication. It teems with important facts; ſome of which are perhaps rendered leſs material by the late extenſive orders of council, but many ſtill ſeem to require the inveſtigation of miniſters, or of parliament.

The zeal of this author is not, we may be told, tempered with moderation; yet it appears to have ſtimulated him to very laudable exertions, and has enabled him to place in a ſtriking point of view many frauds, injurious to his country, which had never before, we believe, been ſo fully inveſtigated, or ſo diſtinctly pointed out.

ART. 34. *A Voyage and Travels in the Regions of the Brain, communicated in Letters to a Friend; the Shepherd of the Mountain Top, a Fragment, and Dunbarton Caſtle, a Sonnet. By David Service, Author of the Wild Harp's Murmurs, &c.* 12mo. 28 pp. 1s. Yarmouth, printed; Ogle, London. 1808.

The voyage here briefly deſcribed, has ſome ingenuity of allegory, not unlike to the Pilgrim's Progreſs, but it is very haſtily diſmiſſed, and breaks off before we can fully trace the intention of the author. It might certainly have been extended with advantage. As to the "Shepherd of the Mountain Top," it ſeems to be a mere panegyric of the author upon himſelf, veiled under a ſlight appearance of jocularity. The ſonnet on Dunbarton Caſtle is nothing. On a former occaſion we quoted ſome verſes of Mr. Service on Pitt*; with this ſmall book we received ſome on Fox, of very inferior merit, and apparently the mere reſult of the *pecuniary obligation* mentioned in the introduction. Mr. S. has now for his patron Mr. Capel Loffft. "Quid petet ulterius?"

ART. 35. *An Introduction to the Geography of the New Teſtament; compriſing a ſummary Chronological and Geographical View of the Events recorded reſpecting the Miniſtry of our Saviour; with Maps, Queſtions for Examination, and an accented Index. Deſigned for the Uſe of young Perſons, and for the Sunday Employment of Schools. By Lant Carpenter, Exeter.* 12mo. 242 pp. Longman and Co.

This is but a ſmall book, but it contains a great deal, and muſt certainly have coſt the author conſiderable pains and labour. There is much of chronology, as well as of geography in it.—The duration and tranſactions of our Saviour's miniſtry being reduced to a calendar, as minute perhaps, as it can be at all reaſonable to expect ſuch a work to be. In the framing of this, Mr.

* Brit. Crit. vol. xxix. p. 74.

Carpenter

Carpenter appears very carefully and very critically to have examined the plans and hypotheſes of our moſt eminent commentators, from ſome of whom he has ſeen reaſon to differ; particularly from both Dr. Prieſtly and Archbiſhop Newcome. The leading principles of Mr. C's. arrangement are, 1ſt. That the Miniſtry of Jeſus included two Paſſovers only. 2d. That John vi. 4, refers to the latter, at which Jeſus was crucified; and 3dly, that St. Matthew's Order claims a general preference, in ſupport of which latter hypotheſis he is inclined to adopt Mr. Marſh's account, ſtill ſo much the ſubject of controverſial diſcuſſion. As Dr. Prieſtley's hypotheſis was adopted by Mr. Field, in his Queſtions, and Archbiſhop Newcome's by Dr. White, in his Diateſſaron, arrangements of the ſections of the latter, and of the queſtions of the former, are annexed; to adapt them ſeverally to Mr. C's. own calendar of events. In doing this, the author ſeems to have taken great pains, and to have given conſiderable attention to the ſubject. The whole of our Saviour's miniſtry, according to Mr. C., is made to extend from January 6, Anno 28, to April 28, A. D. 29. The geographical part of the work is compiled from the writings of the following learned authors, Schleuſner, Whitby, Wells, Roland, Lardner, Paley, Michaelis, Beauſobre, and L'Enfant, Calmet, D'Anville, Cellarius, Lightfoot, Clarke, Fleury, Pretyman, and Newcome. Without entering critically into the main chronological queſtion that Mr. C. diſcuſſes, (which we cannot now undertake) we ſhall not heſitate to ſay,—the book is likely to be of uſe both to teachers and pupils, calculated to communicate very important and intereſting inſtruction to the latter; and by no means undeſerving the particular attention and examination of the former. One precaution however is neceſſary. The book muſt be read quite through before any particular uſe is made of it, as in the latter part the author corrects his own work, in ſome very important particulars.

ART. 36. *An Eſſay on the Study of Statiſtics; containing a Syllabus for Lectures; and intended to aſſiſt the Inquiries of inexperienced Travellers. By D. Boileau.* 12mo. 68 pp. 2s. 6d. Colburn. 1807.

M. B. gives an outline of the objects which the ſtudy of ſtatiſtics embraces; and then ſhows the general utility of the ſcience to princes, ſtateſmen, merchants, military-men, and travellers. He proceeds to anſwer ſome objections made againſt ſtatiſtical ſtudies; particularly, that they have no intereſt for *ladies*. P. 65.

To *their* judgment we ſhall refer this part of his work; and ſhall only ſay in general, that he appears well qualified to give lectures on this intereſting ſubject. In fixing the *price* of this little book, no modeſty was diſplayed.

MONTHLY

# MONTHLY LIST OF PUBLICATIONS.

## DIVINITY.

Works of the Rev. John Newton, Rector of St. Mary Woolnoth, London, 6 Vols. 8vo. 2l. 14s.

The Fathers of the Engliſh Church, Second Volume. 10s.

Human Laws beſt ſupported by the Goſpel, a Sermon preached in the Cathedral Church of St. Peter York, before the Hon. Sir Soulden Lawrence Knight, March 6, 1808. By the Rev. F. Wrangham, M. A. F.R.S. 2s. 6d.

Sermons on a Future State and Mutual Recognition of each other, and on other Subjects. By the Rev. R. Shepherd, Archdeacon of Bedford. 9s.

An Illuſtration of the General Evidence eſtabliſhing the Reality of Chriſt's Reſurrection. By George Cook, A. M. Miniſter of Lawrencekirk. 7s.

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Chriſt's Supremacy and his Church's Privileges defended againſt Human Uſurpation: in a Letter to a Friend. By a Chriſtian. 1s.

Sermons, by the late Rev. Bryce Johnſton, Miniſter of Holywood, to which is prefixed a Memoir of his Life, by the Rev. John Johnſton, Miniſter of Croſs Michael. 8vo. 8s. 6d.

Diſſertations on the Exiſtence, Attributes, Providence and Moral Government of God, and on the Duty, Character, Security and Final Happineſs of his Righteous Subjects. By the Rev. David Saville, A. M. 7s. 6d.

A Sermon againſt Witchcraft, preached in the Pariſh Church of great Paxton, in the County of Huntingdon, July 17, 1808; with a Brief Account of the Circumſtances which led to two atrocious Attacks on the Perſon of Ann Izzard, as a reputed Witch. By the Rev. Iſaac Nicholſon, A. M. Curate. 1s. 6d.

## HISTORY.—TOPOGRAPHY.

The Hiſtory of the ancient Borough of Pontefract. By B. Boothroyd. 8vo. 10s.

A Picture of Madrid, taken on the Spot. Tranſlated from the German of Chriſtian Auguſtus Fiſcher. 8vo. 6s.

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Rules and Standing Orders of the Houſe of Commons relative to the Application for, and paſſing private Bills; including the laſt Orders reſpecting Turnpike Roads. 3s.

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Speeches of the Right Hon. John Philpot Curran, Maſter of the Rolls in Ireland, on the late very intereſting State Trials. 8vo. 12s.

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A Treatiſe on the Operation of Lithotomy; in which are demonſtrated the Dangers of the preſent Method of Operating with the Gorget, and the Superiority of the more ſimple Operation with the Knife and Staff. The Manner of performing the Inciſions is explained in Short Rules, and repreſented by Drawings the Size of the living Figures. By Robert Allan, Surgeon, folio, 1l 11s. 6d.

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## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We are obliged to Meſſrs. B. for their literary hint, which certainly ſhall not be loſt.

*Mr. G. Crabb*, author of the "Preceptor and his Pupils," and other grammatical works, writes to propoſe a Plan for forming a Society, for the purpoſe of compiling a complete Engliſh Dictionary. We think the plan a good one, but fear that many obſtacles would impede the completion of it. As we cannot conveniently give room for his Letter, we have tranſmitted it to a truly reſpectable Magazine.

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